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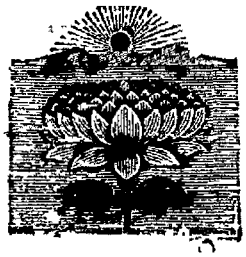

THE RATIONALIST

A weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VIII No. 46] MONDAY 2—8—1948 [PRICE 0—1—6

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PSYCHOLOGY TEST FOR WOMEN

In a Los Angeles taxicab recently, I spotted a neatly propped little box in the corner of the seat. Handing it to the driver, I said, "Looks like one of your passengers forgot something.'

With a nonchalant "Thanks" he opened the glove compartment and tossed in the package, which looked as though it had come from a jewelry shop. I noticed several similar packages in the compartment. Then he explained: "These boxes are just proofs for a little game of psychology I play with my customers. I've found that four out of five men will return the package. But I guess women are just too curious or covetous. About four out of five can't resist."

"What's in the box?" I asked.

"Nothing but a little note," he answered. "It says, 'Crime Does Not Pay!"

THE DEADLY SIN

Although we struggle to prevent it most of us occasionally encounter a stubborn thought that stirs up the hardpan of unconscious ideas about life which we carry around with us in place of a real philosophy. Such a thought was one "I met recently in an aphorism by Franz Kafka; Impatience is the greatest sin." At first that doesn't seem fundamental or more than 30 per cent true. You'd be inclined to answer that murder is certainly a much greater sin.

But: *impatience is the greatest sin.* There is meaning there, if you look at it, and it's important. Patience produces the conditions, the climate, in which virtue has a chance to grow and flower, where good work may lead to excellence. Impatience, on the other hand, is the great witherer!

Impatience, like familiarity, leads to contempt. Contempt is corrosive. It can dry you up, and ruin you. How many of the affirmative and generous perceptions, instincts and feelings can live in the same house with impatience? None. They can only get their foot in the door—they'll never enter until impatience flies out of the window.

MODERN CHIVALRY

At Grand Rapids, Mich, a woman says chivalry isn't dead as generally reported. Limping from a sore leg she received in a fall while running for a bus on a slippery street, she exclaimed with a beam, "The men stepped over me instead of on me while climbing aboard the bus!".

There was one vacant seat near the center of our subway car. When the doors opened at the next stop a man and a woman dashed for the seat from either end of the car. The man slid into it first, almost knocking the woman off her feet. We all watched anxiously as she turned on him. Seizing his arm, she held it high and shouted "The Winner!"

VALUE OF PROTEST LETTERS

Annoyed by the injury done to one of his trees by the driver of the local bus, Rudyard Kipling once wrote a vigorous letter of complaint to the bus owner, who was also landlord of an inn. The landlord laid the letter before the select company of the bar parlor, and was offered 10 shillings in cash for it. A second and stronger letter followed, and this also found a purchaser, at one pound!

When a wrathful Mr. Kipling entered the inn the next day, the landlord said, "Why didn't I answer your letters, sir? Why, I was hoping you'd send me a fresh one every day. They pay a deal better than bus driving!"

REPRINTS AND BOOKLETS.

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A CELEBRATION

The Sri Mummadi Krishnar ja Wadiyar Jayanti Celebration Committee, Mysore, celebrated the Annual Jayanti of the memorable Ruler on the 23rd last at the Rangacharlu Hall, Mysore, under the Chairmanship of Sri D. H. Chandrashekhariah, B A, B.L, Minister of Education. After sonorous invocation by Sri Mayi Gowda, Rajaseva-prasakta A. Sudrahmanya Iyer, the venerable President of the Committee, welcomed the distinguished audience and the Chairman of the evening. This was followed by delightful vocal music by Misses Vedanta Iyengar, and then the Chairman, Mr. D. H. Chandrashekhariah, in an interesting and thoughtful speech recounted the fine qualities of Sri Mummadi Krishnaraja Wadiyar as a man and as a king. He recounted his many sided services for the welfare of his subjects, and said the deprivation of his Rulership was due to the machination of British political officials. He pointed out how Mummadi Krishnaraja Wadiyar was a pioneer in many fields, such as introducing vaccination for small-pox, starting an English School, and founding an Allopathic Hospital. He paid warm tribute to him as a patron of Arts and letters, and as one whose hand was always ready to relieve suffering and remove injustice. After this eloquent and well-deserved tribute to which the audience listened with rapt attention, there was a second item of music by members of the "Akashvani" troupe. Before conclusion, Mr. F. C. Devaraja Urs, the indefatiguable Secretary of the Committee in an eloquent speech recounted the origin and objects of the Committee, and stated that the fulfilment of its aims depended on the generosity of the public. He paid a tribute to the Chairman of the evening, and offered thanks to all those who had contributed to the success of the function. With Mangalarathi to the portrait of Sri Mummadi Krishnaraja Wadiyar, singing of the National Anthem by the City Scouts, and three cheers to H.H. the Maharaja, the pleasant function terminated.

TIRED FROM OR TIRED OF

The wealthy young matron felt so tired and listless all the time that she wasn't interested in anything. Yet a thorough physical examination revealed nothing wrong Her doctor—who knew the pampered life she led—advised her to find some kind of work to do. "But, doctor," she protested indignantly, "how can you ask me to work when I'm so tired?"

"I know you're tired," he answered "But if you'd only do something you could become tired *from*, there would'nt be nearly so many things you'd be tired *of*!"

MAKING A LIVING?

On a fishing trip in the Ozarks, my husband and I stopped for gasoline at a dilapidated little shack. Curious as to how the elderly couple running the "station" could possibly exist on the sales in this isolated spot, I asked the man, "Are you making a living?,'

"Nope," he replied. "But I'm a-livin, on what I'm a-makin".

WHAT PARTY?

A man making a pre-election canvass of his town was greeted at one door by a stern woman who said curtly, "Well?"

"I just wanted to know what party your husband belongs to."

The woman drew herself up, put her hands on her hips, and said, "Take a good look at me, young man. *I'm* the party he belongs to."

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The Rationalist.

Monday 2-8-1948.

H. H. MUMMADI KRISHNARAJA WADIYAR

"Why Mummadi Krishnaraja Wadiyar? Why do they not celebrate Chamaraja Wadiyar's, or late Krishnaraja Wadiyar's Jayanti?" remarks some one. "We have to hold our heads down in shame for Mummadi Krishnaraja Wadiyar," says some one else.

We have to hold our heads down in shame, those of us who have shame, not on account of Mummadi Krishnaraja Wadiyar, but on account of our own stupid ignorance of his life and work, and of many shameful things in our own lives.

Let us compare Mummadi Krishnaraja Wadiyar with Charles I, Charles II, James II, James I, or Henry VIII of England, and judge whether he was contemptible as compared with them. He was not worse than any of them in any way, and he was better than many of them in many ways.

The Pandavas lost their kingdom by the trick of the Kowravas. They are nevertheless respected through all the ages. Mummadi Krishnaraja Wadiyar lost his kingdom by the trick of the British. And we are to hold him up to derision on that account!

Mummadi Krishnaraja Wadiyar's Jayanti is celebrated because he won his kingdom by birthright and by the grace of God once, and when it was lost by a trick of fate, he won it again for his son by his sheer moral force. His Jayanti is celebrated because, if he had not been born, there would have been no separate Mysore State with a separate Hindu King. The British would have confiscated the State, or given it to Tippu Sultan's son, Fateh Hyder, by Purniah's advice. And then we would have been a second Hyderabad, with Razakars of our own to deal with, or to deal with us! His Jayanti is celebrated because, if it were not for his intrepid determination and magnificent efforts, there would have been no Rendition, and Mysore would have been merged with Madras and Bombay.

He was installed on the throne in his fifth year, in 1799. Why did they instal him? Here is what Governor General Lord Wellesley says: "The establishment of a Hindu State in Mysore, with the restoration of the Temples and endowments of that Religion, must be grateful to the Government of Poona, independently of the advantages arising from the substitution of a power of the same religion, and of pacific views, in the place of an odious Mahommadan usurpation, scarcely less hostile to the Mahratta than to the British Nation."

He does not mention that the British were under a contract to Maharani Lakshammanni, the guardian of the Mysore Royal Family, to remove the usurper and restore the dynasty. The restoration was therefore not a case of generosity, or of moral obligation, but of policy, and for safe-guarding their own position from powerful enemies.

Mummadi Krishnaraja Wadiyar was just 16 years old when Dewan Purniah's misbehaviour became utterly unbearable, and Resident Cole and the Maharaja had to take over the administration from him.

Purniah had not rendered accounts for 10 years, and when the accounts were made up it was found that after deducting the State's expenditure and his salary and ½ per cent commission, there was a deficit of 14,15,000 kanteeroy pagodas, or 42½ lakhs of rupees! He was able to make good only 23½ lakhs of

rupees. The balance of 19 lakhs the "bad Maharaja" excused to the "good Dewan!" Let mummadi Krishnaraja Wadiyar's critics digest that fact.

In 1810 Resident Cole reported to his superiors, "His Highness is respected by all ranks in the Government, and he appears to me to have more sense than any man in his Court. During the period of his subjection to the control of his late wise and excellent mother (Maharani Lakshmmanni who died in 1810), and particularly during the last months, His Highness has acquired very general and very respectable information upon every subject. His Highness appeals to me upon every point, and I can assert with confidence that the British Resident has even more control now, than he has had at any former period, and I hope the result will prove that public matters continue to be conducted in the most satisfactory manner."

In 1811 the Madras Governor, under whom the Mysore Resident was placed, wrote to the young Maharaja:

"I have the honour to express to your Highness my congratulations on this happy occasion. I have learnt with particular gratification the prudence and ability which your Highness has so eminently displayed since the exercise of the important functions of your exalted station has devolved on you; such proofs of sound judgment and understanding reflect the highest honour on your Highness and afford a happy presage of the continuance of those great and manifold advantages, which have resulted from the connection which has subsisted between the British and Mysore Governments, since your accession to the Musnud of your ancestors.

"The provision which your Highness has proposed to allot for the future support of Purniah appears to be adequate to that purpose, and the liberality which Your Highness has manifested in relinquishing the whole of the balance admitted to be due from him on the adjustment of the accounts of his administration reflects the highest honour on Your Highness's character. I have no hesitation therefore in approving these acts of indulgence and generosity which have been dictated by a wise policy, and by a just regard to the virtue and the long, faithful and important services of your distinguished Minister. What More?"

What More? But unfortunately, later on there was a lot more!

(To be continued). *Editor.*

SYMPATHY VERSUS FAVOR

The voters of a North Carolina county were considering an increase in the school-teachers' salaries, which would entail a raise in taxes. I asked a farmer who was much interested in the schools what the general sentiment seemed to be.

"Well," he said slowly, "as best I can see it, almost everybody is in sympathy with it, but hardly anybody is in favor of it."

* * *

A Great astronomer once remarked to a friend: "To the astronomer, man is an infinitesimal dot in an infinite universe."

"Ah!" said his friend. "But man is still the astronomer!"

"THE RATIONALIST."

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THE MORE YOU KNOW

One spring about 40 years ago a lawyer in a small Indiana town plowed up two corner lots he owned, then said to his two sons, aged 10 and 11, "From now until the end of school vacation you're both farmers! This good soil will grow good vegetables if you work at it. You can keep the money you get for what you sell." By mid-September each boy had earned $6'46.

This venture was the first of a series of practical lessons in self-reliance and resourcefulness. Other summers the father got the boys jobs in factories, and when they were 16 and 17 he gave them train fair and a little over. Each separately was to go somewhere 1000 miles from home and make his own way. It was a severe test, but the boys, after working in lumber camps and on farms, returned right side up, much the better for their experience.

One son was Wendell Willkie. The other, Fred Willkie, is now vice-president and executive director of Joseph E. Seagram & sons, Inc., where he has been applying his father's methods with a success that promises to affect the relations of management to labor everywhere.

A tall man in his fifties, Fred Willkie does not resemble his brother. With his high forehead, long upper lip, rimless glasses, he suggests an old-fashioned fire and brimstone preacher—until he smiles. It is the wide Willkie smile, with all the Wendell Willkie Charm.

Fred Willkie does not send his workers 1000 miles from home. He moves them from job to job, from problem to problem, so that they are constantly facing a challenge. Also, believing that full minds breed ideas, he offers his employees, without cost, as much education as they can take.

In the past eight years, at universities or under college professors in the company's 11 plants, two thirds of the 8500 employees have studied such things as Shakespear, the philosophy of religion, law, medicine, cooking, the appreciation of music, spanish, short-story writing. Altogether they have taken 187 different subjects. It doesn't matter to Mr. Willkie what they study. He believes that the more you know, the wider your world, the more you get out of life. "You can't keep people alive by giving them ping-pong and quoits," Mr. Willkie said. "Education is the only way to refresh and replenish them."

At Seagram's—which during the war produced twice as much industrial alcohol as any other beverage distiller in the United States—the men in supervisory and executive positions are youngsters, virtually all under 35 shouldering responsibility and earning salaries far beyond their years.

Consider red-headed Leroy Smith, who came to work offering a master's degree in chemistry. He thought he would march right into laboratory work, but what he got was a broom and the front walk! After a while he was in the dryer house; at the end of three months, the bottling works.

"I was working in a factory, wearing overalls, earning money—but it felt like being at college," Leroy said to me. "The boss was like a professor. Even the men I worked with were interested in seeing me learn—and I learned fast."

Again Leroy was moved, this time to the power plant. Raises came regularly. Four times a year his performance was appraised and item No. 1 on his record card was education. He has been a plant manager, a director of research, and now is Mr. Willkie's personal representative at Seagram's sales office in New York.

All through the plant, men were moving in much the same way, not up or down, but horizontally. Each man was being confronted with new experiences, new problems. Manufacturing processes, they learned, were no sacred cows, but things they were free to alter, if they could find a better way. They have found so many better ways that Seagram's is said to have advanced the industry technologically in ten years more than it advanced in the 200 that went before.

The curiosity and initiative generated by the Willkie methods have produced valuable by-products. One man, working in the cooperage department, watched distillery waste being carted away for sale as feed. Being a farmer's son, he remembered the poor quality beef this feed made. He experimented with the waste, testing results on his fathers's cattle. Thus was developed a high protein food, an important ingredient for making Grade-A beef.

(To be continued.)

CHIKKADEVARAJA BINNAPAM"

By Mr. R. Tirunarayana Iyengar, B A
Retd. Assistant Commissioner

(continued)

Ananya-jana sulabha! (Lord of easy accessibility to those who are exclusively devoted to Him) In this world the Mahatmas who know that you are accesssible to men who renouncing all desires in sense-objects (or who becoming lustless) are of intense faith in you, take refuge in your Holy Feet, unburden themselves and remain happy. There are others who consider themselves to be pandits (learned men) and say that as it is not possible to renounce sense-objects so long as the body lasts, your worship is unattainable. There are some illogical and irrational contentions which they advance. They are as follows:-Renunciation of sense-objects is of two kinds; one is the complete destruction of all sense objects! In the alternative, though sense-objects exist not to have any attachment in them is the other. Of these if all the sense-objects created by you are destroyed there will accrue the sin of treachery to the master in having destroyed his properties. If we want to be free from attachment in sense-objects it is not possible to do so as we have not left and gone from this prakrity-world. Avoiding contact in town with the sense-objects of women and the like, even if resort is had to forest life or even if we drown ourselves in water, like Adi-Bharata and Soudhari, young deer, fish and the like, sense objects will not leave us without bringing us in relation with *samsara*. They say that therefore lustlessness is impossible:- These are persons who never spent any time in the shadow of the feet of great men versed in Vedanta. If one learns from the teachings of elders (Godly-men of wisdom), lustness or renunciation of sense-objects becomes a very easy matter. If a servant or a subject without a thought of the King collects for his own purpose, in the towns and the country, things or objects which ought to go to the king's treasury, and spends them as he likes and squanders them, he will be dubbed as avaricious and treacherous to his master. On the other hand, if he, fully realising that he is the servant, renders account then and there of all the things that he earns for the purpose of the King, partakes of the remnants of the king's nectar-food, wears the used dress and ornaments presented by the King and thus becoming rich feels himself great he will be considered self-less and faithful. So, ignorant of his own nature (his self-essence) which is the rendering of consecrated services to you, under the impression (illusion) that he is independent, to him who experiences sense-objects for his own enjoyment, lustlessness and devotional love in you cannot accrue On the contrary, realising that he is your servant, discharging sincerely to the best of his ability the duties prescribed for his caste and station in life—duties which are but your consecrated services,—if he experiences things which you are pleased to grant—things which are consistent with the dictates of Veda—that also would be your consecrated service and not attachment to sense objects Conducting themselves in this manner Vasishta and Visvamitra, though remaining in *Grihasta-asrama*, are celebrated respectively as the ever-celebrated and as the ever-foodless. It is therefore that it is said that you are of easy accessibility to them. May you be pleased to make me lustless and to grant devotional love in you! Grant me, O Lord of easy accessibility to those who are exclusively devoted to you, O the Lover and Lord of the Mount Sri Yadusaila!

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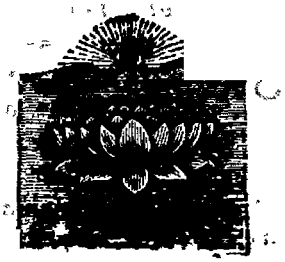

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THE MORE YOU KNOW

(*Continued.*)

The recurrence of such incidents which make every job an adventure warms the heart of Fred Willkie. He said to me: "You can't imprison research in a laboratory. It goes on wherever a man asks questions." Fully as many technological advances at Seagram's have come out of men in the plant as out of the laboratory.

In Louisville I went with Seagram workers to the University of Louisville. The driver of the car I was in had been born in a miner's cabin. Now a Supervisor in the barrel works, he has been studying law for the past four years—at company expense. There were Seagram men and women in virtually every evening class at the University.

An arrangement with the school makes it possible to set up any course ten men demand. Payment is on the basis of grades. If a student receives an A, Seagram's pays all the costs; for a B—three fourths payment is made; for a C—half. Under this system ten men have obtained doctorates and 25 their master's degrees, virtually without cost. Most of those who study have had some college education. The non-college men—laborers, skilled craftsmen, etc.—so far haven't gone in much for study although the unions urge their members to take advantage of the opportunity. Many workers, by special arrangement with local universities, have earned their high-school diplomas, and have gone on to take college credits. Fred Willkie now has two men on full time finding ways of persuading other lower-bracket workers to study.

Recently he gave Indiana University $5000 to make a survey to discover how education is being used in other factories in Indiana and work out ways for extending the system which works so well at Seagram's.

The freezing of industry is anathema to Mr. Willkie. The hoarding of patents and technological advances, he regards as pernicious. His plants are open to all comers. Not only can they imitate his ingenuities without royalty payment, but he will supply blueprints and men to help them get started! He loaned an experienced man for a year to a Puerto Rican sugar man who wanted to set up an alcohol plant. Dozens of others were similarly loaned both in this country and abroad.

When news of famine threatening India appeared in the newspapers, his young men suggested to Mr. Willkie that perhaps something could be done to make the high protien cattle feed palatable for human beings. Soon the plant was cooking, tasting and adding vitamins to the feed. A Hindu who worked at Seagram's added the final flavouring. 'A little mild—but good!" said he, of a mess hot enough to burn a hole in an American mouth! Soon it will be sent to India in quantity, a ration which, when mixed with rice, makes a well-balanced meal.

Incidentally, this Hindu is one of 62 foreigners who have come to work and learn at Seagram's. Among them are five Russians, several Chinese, many Latin Americans. They must agree to stay at least one year. They are free to take back with them anything they learn. The alcohol used in China now for fuel and lighting is being manufactured by the Seagram method, installed by a Chinese alumnus!

Fred Willkie is keenly interested in the Negro, who, he reasoned, has always been the man with the scrub brush, the man who cleans up. But at Seagram's, the Industrial Sanitation Research Foundation is raising industrial cleaning to the rank of a profession. Last year 12 graduates of Negro universities came to Seagram's. Four hours each week they study the composition of soaps and cleaning fluids, cleaning mechanisms, the handling of industrial wastes, architecture from the sanitation point of view, disease prevention, etc. For this study period they receive time and a half. Forty hours a week they work, applying what they have learned. There will be excellent jobs waiting for these men when they leave—positions carrying good salary and prestige.

"Men develop in direct ratio to the challanges they meet," Fred Willkie believes. "They grow in proportion to the confidence they have in their own abilities, they attain real stature only when they have achieved success and learned to absorb failure. Industry can, if it will, produce men young in years but old in experience. And such men can tame the machine—use it for social needs rather than for the pursuit of profit alone."

A CONDOLENCE MEETING

The members of the Mysore Dist. Automobile Association met on the 4th inst. under the Presidency of Mr. G R. Josyer, M A, F R E S., to condole the death of Sri Dharmaratnakara C. Perumal Chetty, who was the Vice-President of the Association for many years. The Chairman referred to the shock sustained by the members and the public at large on hearing of the brutal murder of Mr. Perumal Chetty His was a most remarkable career for a Mysorean. Starting with small beginings, within 15 years he had become one of the leading businessmen of the State. As a bus-owner he had reached the very top Not content with that he had entered the timber business and reached top rank, Rice-milling and reached prominence, and Engineering contract and reached top rank. By over-mastering rivals taking full-advantage of partners, keeping the official machinery fully oiled, and generous treatment of his employees, he as a small man had become a big businessman. From a poor man he had become a man of wealth. It was however not given to him to enjoy it. His end proves to men that though fortune may smile on a man, fate may frown on him, and that as somebody has said "Nothing is certain in this world but Death and Taxes!' Srijuts K V. Munisamy Setty, S Sangiah, P N. Subbarayappa and Janab Mahomad Fazlul Rahman also spoke on the qualities of the departed, and the meeting resolved to convey the following resolution to the bereaved family:

"This meeting of the Mysore Dist. Automobile Association, has heard with deep sorrow the news of the untimely death of its Vice-President Sri Dhamaratnakara C Perumal Chetty. He was one of its most valuable members, as also the most successful bus owner in the State. He was both an inspiration and an example to other members of the Association. The members are deeply grieved at his unfortunate and unforeseen end, and convey their profound sympathy to his sons, and other members of his family. The meeting prays that his soul may rest in peace!"

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BERNARD SHAW

One of the few instances in which George Bernard Shaw was "hoist by his own petard" came when he appealed to Mrs Shaw for support of his contention that male judgment was superior to female judgment. "Of course, dear," Mrs. Shaw replied. "After all, you married me, and I you."

AN ELIOT STORY

Charles W. Eliot, president of Harvard University for 40 years, grew steadily younger in the eyes of the undergraduates. Shortly before his retirement, Eliot said: "When I was elected president, I was only 35. Of course I was very dignified, and I suppose a little frightening. As I walked about the campus, students would point at me and say: 'There goes old Eliot.'

"But now that I am 75," he continued, "they look at me and say: 'There goes Charlie'!"

A COOLIDGE STORY

During my teaching days, I had Calvin Coolidge's sons as pupils. The President occasionally visited the school, and one evening at the headmaster's we sat around the fire talking. Reminiscing about his college days, Mr. Coolidge told us that he well remembered when the members of his class voted on the One Most Likely to Succeed. "Nearly all of them voted for Dwight Morrow," he said.

"For whom did you vote, Mr. Coolidge?" I asked.

"I voted for myself," said Cal.

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The Rationalist.

Monday 9-8-1948.

H. H. MUMMADI KRISHNARAJA WADIYAR

II

In the last issue we showed the motives of the British in creating Mysore as a separate State, and placing Mummadi Krishnaraja Wodayar on the throne, and their high encomiums on his assumption of the administration from Dewan Purniah.

The British Resident Cole thought that, the Maharaja being young, he would be all in all. For a time perhaps he really was. But as the young Maharaja gradually grew up advisers gathered round him, and sought to secure benefits for themselves and theirs. The Resident's own official advisers found it paying to collude with the State Officials, and run the State between them, meanwhile creating a growing breach between the Maharaja and the Resident. Gradually the Resident began to picture the Maharaja to the Madras Government, under which Mysore was placed, as an imbecile and dissipated spend-thrift.

If there were any Ruler who was a dissipated spend-thrift at the time the British had one at home, in George IV of England! We would refer our readers to Reynold's graphic picture of that scion of British Royalty.

However the Resident's misrepresentation that the Maharaja had misspent the treasure of over 2 crores of rupees which Dewan Purniah had left behind and also got into debts, impelled Governor Sir Thomas Munro to come down from Madras in 1825. He came and had a talk with the Maharaja and went back. Resident Cole left in 1825 and one Casamaijor came. His staff and the Palace staff filled the districts with their nominees, and nepotism flourished, just as nepotism can flourish in 1948 without let or hindrance. Disaffection arose, local gangsters and dispossessed Palaygars staged revolts. The Maharaja's skeleton army was unable to cope with it, and the Resident who was recovering Rs. 25 lakhs a year for an army guaranteeing internal and external protection, lent only make-believe support. Instead he sent an S.O.S. to the Governor General and got an order for dispossessing the Maharaja! That is history. Anything to the contrary is grand-mother's tale!

The truth is that instead of being a worthless profligate Mummadi Krishnaraja Wodayar was an enlightened, God-fearing, honest, well-meaning, generous and high souled personage.

The truth is that for the financial troubles of the Maharaja the British themselves were responsible. Out of an income of about Rs. 75 lakhs, Rs. 25 lakhs had to be paid in cash to them as subsidy, in 12 monthly instalments, on the 1st date without fail!

About this the excellent Britisher, Sir Arthur wellesley, later Duke of Wellington, wrote in 1801, "The great want in this country is of money. There is plenty of everything to bring it into the country, but as it is cut off from the sea, there is no commerce, and accordingly in many parts of the country the revenue is paid in kind, and purchases are made by barter. As the Company will take nothing but money in payment of the subsidy, I am always afraid that the Government will, at some time or other, be reduced to borrow upon the crops from the Madras sharks, and the first time they do that they take a stride towards their downfall." And to the credit of Krishnaraja Wodayar it ought to be said that during 31 years the subsidy was never in arrears! And yet like the wolf which

snapped the lamb, they said it was, and snatched the country.

Let us remember that the country had been ravaged by Tippu Sultan for his costly wars and costlier defeats, that the victorious British and Nizam soldiery had plundered it of everything, and that the Ruler and people had to slowly restore the country to normal, and rebuild some kind of prosperity. He rebuilt tanks, restored canals, repaired roads and chowltries, reconstructed temples, and renovated towns. He encouraged arts, patronised letters, fulfilled religious vows and performed charities. He was not a drunkard or a gambler.

His debts were righteous debts. The report that he had squandered Rs. 2 crores left by Purniah was a baseless lie. According to Resident Cele's own statement in our last issue, Purniah did not leave even 2 pies. He left minus 19 lakhs of rupees!

But it suited the purpose of Residents Cole and Casamaijor to let loose that canard, and startled by it Governor General Bentinck gave the Maharaja notice to hand over the country.

It was an outrageous procedure, as he himself admitted 3 years later. In 1834 he wrote to the Company in London, "I cannot help entertaining certain doubts both as to the legality and the justice, of the course that has been pursued. The Treaty warrants an assumption of the country with a view to secure the payment of the subsidy. The asumption was actually made on account of the Raja's misgovernment. The subsidy does not appear to have been in any immediate jeopardy. Again, the Treaty authorises us to assume such part or parts of the country as may be necessary to render the funds which we claim efficient and available. The whole has been assumed, although a part would unquestionably have sufficed for the purpose specified in the Treaty: and with regard to the justice of the case, I cannot but think that it would have been more fair towards the Raja, had a more distinct and positive warning been given him that the decided measure since adopted would be put in force if misgovernment should prevail. It is admitted by everyone who has had an opportunity of observing the character of the Raja that he is in the highest degree intelligent and sensible. His disposition is described to be the reverse of tyrannical or cruel, and I can have little doubt, from the manner in which he has conducted himself in his present adverse circumstances, that he would not neglect to bring his good qualities into active operation, and to show that he had not failed to benefit by the lessons of experience."

That amounts to an honourable acquittal by the very judge himself, and in the face of it for any of us to withhold respect from Mummadi Krishnaraja Wodayar would amount to contemptible self-deception.

(To be continued). *Editor.*

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A CORDELL HULL STORY

Having completed a biography of Cordell Hull, an author submitted the manuscript to the statesman for approval. On a section telli g of a time during the Spanish American war when young Cordell won all the money in his company at poker, only one correction had been made when the manuscript was retured In Cardell Hull's own handwriting the word 'company had been stricken out and the word 'regiment" written in!

SIMPLIFIED SPELLING

By 1949 publ c interest in a fonetic alfebet kan be expekted to have reatshed a point where more radikal procedures are indikated. We would urge at that time the elimination of al double letters whitsh have always ben a nuisence and desided deterent to akurate speling.

We would al agre that the horible mes of silent 'e s in our language is disgrasful. Therfor, in 1951, we kould drop thi s and kontinu to read and writ merily alcng as though we wer in an atomik ag of education S ns by this tim it would be four years sins anywun had used the letter 'c," we would then suggest substituting 'c" for "th."

Kontinuing cis proses year after year, we would evetuali hav a reali sensibl writen languag By 1975 wi ventyur tu sa cer wud bi no mor uv ces teribli trublsum difikultis. Even Mr. Yaw wi beliv wud be hapi in ce noleg cat his drims finali kam tru.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

SOME FACTS

The Mettur Dam in South India is the largest Dam in the world. It contains 54·6 c. ft. masonry contents and can hold 93,500 million c. ft of water. It took six years for construction and cost Rs. 478 lakhs.

The longest corridor in the world is the corridor of the Rameswaram Temple in South India and is 2,145 feet long.

There are about 160 hairs to a square inch on a man's face.

The brain consists of a mass of nerve cells called neurous. There are some 9,000 millions of these cells and they exercise — some individually, some in groups — full control over every part and every function of the body.

There are 3,064 languages in the world.

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Richard Trevi Thick made the first steam locomotive ever run on a railway line in 1804. Its speed was five miles an hour.

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BRUTALITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a m. the cowherd took out a aluable cow from my house for graz ng with the erd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it o the pound in spite of protests. Immediately I ent the dues for securing its release. I was informed hat it would not be returned before 8 p.m. as there ras none to issue receipt. When the cow returned t 8 p.m. I was horrified to see a dozen bloody ounds on its body. As I was nursing its wounds I wore by Mahatma Gandhi's soul that I would rotest to you against such organised savagery.

The cow is not a tiger or a serpent. It does not urt anybody on the road. Tax-paying residents o not let them out to stray. No Municipal Council n its senses could capture, beat and impound ilking cows which are on their way from the ouse to the her l.

The rat-pest in the city is unbearable. You are npotent to prevent it. The monkey havoc in the ity is bad. You are impotent to prevent it. The ows are more harmless than men. They are in ne city for the good of your taxpayers. And yet ou have engaged a gang of brutal ruffians for olesting and ill-treating them. Don't you agree nat it is cowardly ?

If the Councillors did not speak of satya, ahimsa, nd dharma, but were a set of cannibals, it would e understandable. If you don't want cows in the ity, you should honestly say so instead of seeking shed their blood. At a time when other Municialities are resolving against cow-slaughter, and hen the Ministers are going round purporting to nprove the cattle wealth of the country, you are ngaged in shedding their blood ! What a shame to ne city to have such a Council ?

Cows are not a road-menace. The net income om capturing, beating, and impounding cattle is ut little, and that little is tainted money. If there anything in the world which represents the pirit of Mahatma Gandhi, it is the cows. If the Mahatma's atma is conscious as you people contend, it should be cursing you each time when your ruffians capture, beat, wound, and impound a cow. I leave it at that. I don't wish to curse you, I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows !

28-2-48 Yours sincerely,
G. R. JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr. Rajendra Prasad, President of the Congress.

Like doctors who prescribe repeated injections for a chronic patient, we have to go on repeating the above till it probes the thick skin of the Municipal Council and cures its foul disease. The public would be interested to see how long the Council can remain brazen and unashamed, and prove callous to the misery of cows and the clamour of the public.

Editor.

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THREE GUIDE POSTS

"Come, Meda, help wipe the dishes."

"Can't wipe dishes," piped five-year-old Almeda Adams. "I'm blind. I'll never have to work."

Mrs. Adams knelt before her daughter, her hands upon the small shoulders. "Never say that again," she said earnestly. "You can see with your fingers and ears and mind You are going to work all your life—beginning now. Wipe those dishes!"

At 82, slim, diminutive Almeda Adams still wipes dishes, in the immaculate three-room apartment in Cleveland, Ohio, where she lives alone. She does her own marketing, cooks her own meals, dusts, sweeps, makes her bed! More important, she has had an eminently successful career as a music teacher, bringing music to thousands through training individual pupils and choral groups. Miss Adams originated Cleveland's Music School Settlement for the underprivileged! She has lectured, written operettas, magazine articles and books, and has traveled widely. Almeda Adam's eyes may have been blind since infancy; her mind has not!

Lately Miss Adams heard about the Old Farms Military Convalescent Hospital at Avon, Conn, where blinded veterans are learning the same lessons of self-reliance that she has learned and practised. This inspired her to grant her first interview, to pass along not only to blind veterans but to approximately 20,000 civiliars yearly who lose their sight through disease or accident the three guideposts which she has followed to a full and satisfying life.

Her first guidepost: "**Don't lean on pity. Stand alone.**"

"We with sightless eyes must never try to take advantage of sympathy by claiming more ability than we possess," says Miss Adams. "But we must help others to see that we can overcome many of our handicaps."

Miss Adams' devoted mother implanted in Almeda's mind the resolve to do her full share of the world's work. To help her father a country parson earning $300 a year, Almeda sang in choirs and learned to play the organ. But when she tried to teach music she found she needed more instruction.

Boldly she decided to win a year's scholarship at the New England Conservatory of Music by getting 1000 subscriptions to the *Ladies' Home Journal*. Friends and newspapers in Cleveland helped swell her total to 2500 subscriptions—more than enough for two wonderful, profitable years!

Almeda was planning for a concert career when her mother broke her hip. Her father had already become hopelessly deaf Foregoing her cherished ambition, she secured the directorship of a choir Going to this job forced her to make her way through Cleveland's streets. Her first plunge into the noisy whirlpool brought her into violent collision with a wagon. She went home, washed the blood and dirt from her face, started out again! For many years now she has gone through the streets alone. Seeing Eye dogs were introduced after she was too old to keep pace with one.

Miss Adams has always lived alone. "Whoever lived with me would have to share my handicap," she explains, "I will not ask anyone to sacrifice for me."

Yet she is not unreasonably independent. "If, on a train or in strange streets, I really need help, someone always comes," she says.

Almeda Adams' second guidepost to happiness is: "**Help others.**"

"For that," she says, "no one needs eyesight; just insight."

Her friends relate how she helped a widower with two small children with advice, employment and a loan; financed an operation for another friend; sacrificed a vacation to pay a girl's business-school tuition; gave free music lessons to another.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

Her most far-reaching contribution has been through Cleveland's Music School Settlement, founded through her initiative and enthusiasm to give music lessons at a low price to those who otherwise could not afford them. For many years she headed the voice department. Simultaneously she taught clubs and choruses in settlement houses for girls of all races For years, too, she directed the outstanding concerts of the Schumann Singing Club; and she has visited and counseled institutions for the blind in several countries

Through Miss Adams' efforts, a committee of the legislature established a commission which, from staking blind youths to a start in business, progressed to outstanding accomplishments in preventing blindness.

"To help others," says Miss Adams confidently, "one must emerge from the deep foxhole of self-centredness in which many seek shelter from reality. No one can afford to dim his mind with hypersensitive misgivings I found the way out through belief in God and His people. That led me to the third guidepost to a full life It is: Have faith.

"I have never folded my hands and waited for something to be passed around. That's not what I mean by faith. During my early struggles to establish myself in Cleveland, I once heard a celebrated music critic say: 'So now even the blind teach music! What next?' It depressed me terribly but I vowed: 'I'll show you!' Later the same man wrote that music in Cleveland needed more teachers of Almeda Adams' ability and conscientiousness!"

The cruelest obstacle to the blind today, Miss Adams thinks, is not what they can't do but what people think they can't do. A choirmaster once said to her: "Our service has too much music. You couldn't memorise it all' She had been memorising more in a day than his choir sang in a week!

"Far more than seeing eyes," Miss Adams said to me with deep conviction "We all need seeing minds. We must see the stars of hope and aspiration that light us to this Divine Truth: The highest destiny any human being can attain is to accept his place cheerfully and fulfill its obligations with courage and love and faith. He who lacks the seeing mind is more truly blind than he through whose eyes no light shines!'

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The Rationalist.

Monday 16-8-1948.

H. H. MUMMADI KRISHNARAJA WADIYAR

III

We pointed out that Governor General Lord Bentinck himself repented his dispossessing Mummadi Krishnaraja Wodayar, and recommended to the East India Company to restore the State to him, retaining only the portion necessary to cover the amount of the subsidy. But the Company's policy was, "What I have, I keep." They replied speciously, that they "objected entirely to tarnish the prospective reinstatement of a Prince, who had ever been the attached friend of the British Government, by even the limited project of partition recommended by Lord Bentinck, objecting to the division of a State the integrity of which was guaranteed by the Treaty with the Nizam"

The fact is that 1831 was not 1799. In 1799 the English were one of three rival powers in Southern India. But by 1831 they had subdued the country, subjugated the Maharatas, destroyed the Pindâris, and subordinated the Nizam's powers. They had become suzerain, dictatorial, annexationist. Therefore they could ignore or give whatever meaning they liked to old treaties.

But it speaks to the grit of Mummadi Krishnaraja Wodayar that he was never abashed by them, and pressed his claim upon every succeeding Governor General for the restoration of the State.

He wrote to Governor General Sir Henry Hardinge in 1845, "I can call on those who now best know me to say whether at this moment I am not, as to mental and physical vigour, as capable of governing my country as any man of 50 years of age in India. I am not aware that it has been attempted to show that any other reason exists sufficient to render null the Hon'ble Company's treaty with me, or to justify the withholding from me now the Government of my Country. That I have been extravagant as to pecuniary matters in my younger days, and have unfortunately in some instances had as confidential advisers, persons who afterwards proved themselves unworthy of such confidence, I freely avow; but I will not mock common sense or justice to suppose that any person could assert or believe that, because either Prince or private individual had been at one time of his life wasteful in his pecuniary arrangements, or had managed his affairs in some respects but indifferently, he should therefore be disinherited for ever. Even now, I confess, I have no wish to hoard my income or bury it in the earth, but to spend it in my Country, and amongst my people from whose industry I derive it."

"I believe I could make it plain that the assumption of the Government of my Country by Lord William Bentinck was a measure both unnecessary and uncalled for by the exigencies of the time, not to speak of its being unjustified by the Treaty existing between the Hon'ble Company and myself. Disturbances there were in some districts of the country, but do not disturbances occur in portions of the Company's country without any blame being imputed to the governing authority? I had contracted debts, it is true, but what were they in proportion to the revenues of my country; and have not the best and most upright Governments in the world debts? But I am willing to let the past rest in oblivion, and draw Your Excellency's attention to the present, and ask you and the British Govern-

ment, with all due deference and respect, what just ground there is now for withholding from me my true, I may say, my unalienable rights. I appeal to the Treaty existing between the Government and myself,—that Treaty which I have never violated in the slightest particular or degree, and which I am sure your Excellency will consider the Government bound in honour to abide by. I have received repeated assurances from the Governor General that the British Government will do me justice. I ask no more; but as the term of human life is limited, I earnestly entreat that justice may be deferred no longer."

The language shows the man. It was not a puny Mysorean who could address in these terms the Governor General of India!

But the Governor General could not undo the mischief that had been done. The Board of Control could not bring itself to disgorge what it had swallowed.

Nevertheless this lone fighter kept on undaunted, righteously and constitutionally, leaving all prevarication and scheming to the other side.

When the whole of India became a boiling cauldron, and every wronged person took up arms in 1857, Mummadi Krishnaraja Wodayar still treated the British with gratitude and rendered help.

Subsequently the Queen issued a proclamation guaranteeing their rights to the Princes, and Lord Canning addressed a despatch consenting to the right of adoption. But he withheld that despatch from Mummadi Krishnaraja Wodayar!

His protests were to no effect. Meanwhile Commisioner Bowring began to scheme to get the Maharaja to consent to surrender his rights and retire with a small estate. But the Maharaja was fortunate in his advisers, Dr. Campbell, Bakshi Narasappa, Kolar Krishna Iyengar and Venkatavaradiengar. Braving the wrath of the Commissioner, they gave strength, support, and counsel to the Maharaja, and worked for him to counter the machinations of the Commissioner: so that, Assistant Commissioner Eliot told Bakshi Narasappa on one occasion, "His Highness might be put into a cage like a parrot and shown to the world; as to your fate, I need hardly say that it will be one similar to the late Venkatappaji's, the Vakeel of His Highness!"

Public meetings were held in many towns, and petitions were sent to the Governor General to allow adoption. The Press in England took up the Maharaja's cause. And in 1865, permission or no permission, the Maharaja did adopt infant Chamaraja Wodayar, and intimated the Governor General.

Both he and the Secretary of State refused recognition. The Indian Press, and the English Press protested against such breach of faith. John Stuart Mill presented a petition to Parliament signed by numerous ex-administrators connected with India. Young John Morley raised his brilliant pen in the cause of the Maharaja and lashed the British Politicians with bitter irony. "We have abandoned our legitimate influence in the West in order to annex in the East. We preach moral suasion in Europe, so that we may be free to practise material repression in Asia. We make ourselves despised in one Continent, in order to make ourselves hated in another. It would be paying many of our Cabinet Ministers of either party much too high a compliment to say that this is their deliberate policy. They have replaced our old, and in many points our bad system, of "Thorough", by the new, and in all points the worse, principle of "drift". There is no such thing as policy," he wrote.

As a result of all this Parliament assented to the adoption and agreed to restore the

State to the Prince on his attaining majority.

So Mummadi Krishnaraja Wodayar's Bhagirathan endeavours had at last borne fruit. His valiant fight with the giant British leviathan had ended in victory!

Thus he was the harbinger of the Naoroji's and Tilaks, Gandhis and Nehrus, whose achievement of independence from the British we purport to be celebrating today. He was the first Indian to fight the British for the surrender of his country, and succeed, and therefore his name is to be honoured as the father of Indian independence, no less than as one of the most outstanding figures in the Yadava Dynasty of Mysore Kings!

Editor.

A FREE SOCIETY

Current arguments of Communists and fellow travelers remind me of nothing so much as the reasoning of a native on a remote island, who held the moon in far higher regard than the sun. When a visitor expressed surprise at this preference, the native pointed out that the moon was of much more use to men because it considerately shone by night when light was badly needed; whereas the sun rather stupidly insisted on shining by day, when there was plenty of light!

Similarly our fellow travelers are so accustomed to living in the light of a free society—without understanding it—that they simply cannot help taking for granted the persistence of that light, even if its source were removed. With cheery enthusiasm they would swap the sun for the moon, and then be astounded by the cold and darkness that would result!

Many elements combine to make sunlight; and likewise many combine to create and insure a free society. Among the most important of these are free elections, free assembly, free speech and a truly representative congress.

We hear of many things wrong in our country; but we do hear of them and we set ourselves to correct them. "In a free nation," observed Carnot many years ago, "there is much clamor with small suffering; in a despotic state, there is little complaint, with much grievance."

X.

ECONOMICS OF TOBACCO

I have always had a deep sympathy for those afflicted with the tobacco habit. That is, I've always had it during the last nine days since I gave up the filthy weed myself. And with my head cleared of fumes and my blood of nicotine poison, I've been able to give some lucid thought to this problem.

I've calculated that the average cigarette smoker spends $ 127·50 a year on his vice—enough to buy some 45 good books, or a couple of suits, or a comfortable chair, or a nice holiday. All of these go up in smoke. Calculating still further with my new clarity of mind, I discovsr that in 30 years the average smoker spends $3810. In other words, if I had sworn off 30 years ago I would now have the price of a highclass automobile, or a trip abroad, or the first payment on a house!

I have heard the economic problems of our time explained in many different ways, but their real cause has been totally overlooked. If there were no tobacco, the average family (since both men and women are slaves to the weed) would have something over $20 a month more to spend on groceries, rent or furniture. Our whole living standard would improve!

In short, after nine days of reformation I can see that our civilization is not dying of poverty or war but of tobacco. It is smoking itself to death. How can we possibly see the solution of our larger problems when our eyes are blinded with smoke?

As I say, it is nine days since I first grasped these truths. Apart from the fact that I have felt sick the whole time, have been unable to work, have been unfit to live with, have lost the affections of my family, insulted my friends, and hoped on rising every morning that I would die before night!—apart from that, these have been the happiest days of my life. I am free at last, and as I swore off for one month, I still have 21 days of freedom left before I am plunged back into slavery again. I am counting those days!

A.

BRUTALITY TO COWS

The following letter addressed to the President, Municipal Council, Mysore, will speak for itself—

Dear Sir,

Yesterday about 11 a.m. the cowherd took out a valuable cow from my house for grazing with the herd. Half an hour later I was informed that some Municipal gangmen had captured it and dragged it to the pound in spite of protests. Immediately I sent the dues for securing its release. I was informed that it would not be returned before 3 p.m. as there was none to issue receipt. When the cow returned at 3 p.m. I was horrified to see a dozen bloody wounds on its body. As I was nursing its wounds I swore by Mahatma Gandhi's soul that I would protest to you against such organised savagery

The cow is not a tiger or a serpent. It does not hurt anybody on the road. Tax-paying residents do not let them out to stray. No Municipal Council in its senses could capture, beat and impound milking cows which are on their way from the house to the herd.

The rat-pest in the city is unbearable. You are impotent to prevent it. The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood! What a shame to the city to have such a Council?

Cows are not a road-menace. The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi, it is the cows. If the Mahatma's atma is conscious as you people contend, it should be cursing you each time when your ruffians capture, beat wound, and impound a cow. I leave it at that. I don't wish to curse you, I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows!

28-2 48 Yours sincerely,

G. R JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier and Dr. Rajendra Prasad, President of the Congress.

Like doctors who prescribe repeated injections for a chronic patient, we have to go on repeating the above till it probes the thick skin of the Municipal Council and cures its foul disease. The public would be interested to see how long the Council can remain brazen and unashamed, and prove callous to the misery of cows and the clamour of the public.

Editor.

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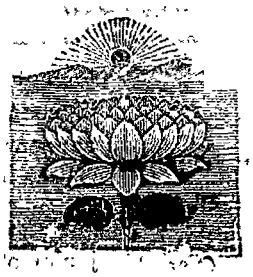

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A MOTHER'S LESSON

I have a friend who tells me the most valuable lesson he ever learned was when his mother took him into the kitchen one day, put a potato in a kettle of boiling water, cooked it a while, fished it out, and said "Here, Son—catch!"—and threw the hot potato to him.

He juggled it desperately while his mother laughed and said: "You don't know what to do with it—do you?'

"Suddenly, I did,' said my friend. "I threw it back to my mother who looked surprised but caught it, dropped it in the kettle and said; 'That is something for you to remember all your life When anybody throws you a Hot Potato—throw it back! "

My friend says he really didn t get the point for years, even though his mother explained that a Hot Potato was a situation that was hard to handle, or a question difficult to answer—usually given to you without warning All your life, she said you would be running into smart fellows who played dumb who didn t answer questions but threw them back to you, who sat back and drew you out, trying to learn what *you* knew, studying how *you* would handle the question—in other words what *you* would do with the Hot Potato. May be if you fumbled it long enough it wouldn t be too hot for them to take over—and then it was *their* Potato Or may be, watching you juggle showed them how to handle it without getting burned.

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Chi M. S. ANANTHAPADMNNABHA RAO, B.A. Hons, brother of Sri Madahava Rao, Editor, "Thamash", with Sow SAROJA, daughter of Sri Vidwatchhiromani G. Krishnamurthachar, on 29-8-48 at Bellary.

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* 20-25 thousand workers are employed.
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* 600 miles (app.) of tunnels and shafts have been excavated.
* The wages bill has progressively increased and during 1947, amounted to some Rs. 170,23,000.

THE process of winning gold is slow and complicated which will be clear from the fact that if all the gold mined over the 67 years of operation were piled into a heap, it would form a cube the sides of which would just fall short of 11 feet!

TO-DAY, the industry is directly supporting a population exceeding one lakh, and in its contribution to economic prosperity, is a nation-building activity as well as an important source of revenue to the State.

THE industry has, through team work, fostered and developed confidence and co-operation. It has, for many years, taken steps towards social security, thereby anticipating present-day beneficial legislation.

THE welfare service on the Field has been a progressive enterprise including health service, maternity homes, educational and recreational facilities, housing and sanitation and provision for workers' future, involving annually some twenty lakhs of rupees. The result has been to the benefit of all in promoting good relations and team spirit throughout the organization.

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(K.G.F. MINING BOARD.)

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(K.G.F. MINING BOARD.)

The Rationalist.

Monday 23-8-1948.

MYSORE
AND H. E. THE GOVERNOR GENERAL

The spacious City Hall, built in memory of Dewan Rangacharlu, the shortest lived Dewan of Mysore, was thronged with the elite of the City, including the Dewan, the Chief Minister and all the Ministers of Government, the Chief Judge, the Presidents of the Constituent Assembly, Legislative Council and State Congress, Secretaries to His Highness and Palace Sirdars, on the morning of the 19th, when the Mysore Municipal Council presented a Civic Address to His Excellency Sri C. Rajagopalachari, First Indian Governor General of India.

The platform was gaily decorated with Moghul designs, to provide a proper setting for the new Head of the State holding court from the Capital of the Moghuls. Just before the arrival of the illustrious guest the Municipal President sprinkled rose-water all round filling the atmosphere with its ineffable fragrance.

H. E. the Governor General, accompanied by H. H. the Maharaja, arrived in state at 9 A.M., to the sound of music by the Palace Band, and after inspecting the Guard of Honour, was received at the entrance by the Municipal President, Vice-President, and Council and Commissioner, and escorted to the dais.

On His Excellency and His Highness being seated, there was invocation in Sanskrit and Kannada specially composed for the occasion, and then the Municipal President presented an Address to His Excellency in a handsomely engraved silver casket, and sumptuous garlands to both His Excellency and His Highness.

Rising amidst cheers, presenting a figure of ascetic simplicity unadorned by official regalia, in measured tones, His Excellency delivered the following reply, which touched, surprised, cheered, and astonished the audience, and evoked frequent salvos of applause:

"Your Highness, President and Members of the Municipal Council,

If I knew a little Kannada, I have been frightened out of it by the beautiful sentiments and even more beautiful words with which you have overwhelmed me. Since yesterday, I have been thinking what to say to you, my dear friends. I have only come to this conclusion, that words cannot satisfy what I wish to say, and therefore it is better that I leave most of the things that I would like to have said, unsaid. But I cannot fail to find some words to express my gratitude.

All the forms and ceremonial receptions now paid to me are homage paid to previous history, and not to me. I know that the hearts of young and old in this country, here as elsewhere, find exhilaration in the thought that one of themselves should be the recipient of honours, hitherto given, always, uniformly, and in full measure, to people from another country. This gives you pleasure; and, let me tell you, it gives me pleasure also, in a very objective way, which may easily be misunderstood as vanity on my part. But it is my pleasure to see that behind all this, behind all the pomp and show and hospitality which His Highness, and you all, have conspired to show, without the least reduction in measure, from what it had been hitherto, to successive Viceroys and Governor-Generals, behind all this, I see what I am sure was not there in

the old days. I know that the elaborate pomp which you have indulged in, gives you a special joy, that you are giving to one of your own what you had been giving to outsiders. This affection touches me most keenly!

I have to some extent been myself responsible for your feeling that I am one of your own. I came here from a neighbouring district when I was young, and got all my education under the care of your Maharaja and Government. After all, I owe my body to my family, but I owe what is more precious *i.e*, my mind, to the education I have received here. And if I have served the country, and if I have deserved all the kind words that you have said in Kannada, in such beautiful language, it is entirely due to the education received in your Province. I belong to a village only less than five miles from your borders. It was merely by an accident that my village had been torn off from your Province some time before I was born. I belong to the same plateau on which you live and have grown. I am one of you therefore, and I can understand the special exhilaration that you feel in my having reached the throne which people like Dalhousie had occupied!

It is wonderful and remarkable, how, what was regretted becomes itself an increased joy. From childhood we were taught to regret that India had been taken possession of by foreign powers. But let us be grateful to them. Otherwise I would have been a simple official elected to an unimportant post. It is their influence, their prestige and all the greatness they achieved, that now reflects some glory on my present position. But it is all vanity.

We have to deserve this good fortune. The country is free, and your own State has now acquired a democratic Government for itself. I thank the Municipal Commissioners for all the kind words—may I say, the blessings,—that have been showered upon me. It is not for me to say anything about the Municipal affairs.

The beauty of this city is a great example and an inspiration to towns and cities all over India. I may say without hesitation, not as an old citizen of Mysore State, but as Governor-General, and an objective judge, I may say, that Mysore *is* really the most beautiful city in India. I have been feeling it all the time since I came here. In fact I did not get good sleep last night,—because I was feeling as if I had just come back after paying a visit to Fairy-land!

The State has now been handed over to a democratic machinery. Successive, and able, administrators under His Highness's predecessors have built this Province to an enviable degree of progress and glory. The new Government has taken over the responsibility. If I were there, I would not sleep happily. You have taken over a glorious thing, and it is hard to maintain it in good condition. My colleagues in national agitation and struggle, have taken over, I feel, a very high responsibility. It is not easy to maintain the State, and keep it up to the level it had reached through the talent, industry, devotion and patriotism of the previous administrators.

You will have to work hard, my dear friends, if you desire that people may not regret the change. You will have to work very hard. It is not enough to be patriotic in the old sense. It is necessary to be patriotic in a new sense. We have to anxiously plan, we have to be straightforward in the execution of our promises and plans. We have to think hard.

Democracy has come when life, both individual and national, has become harder than ever before. People are inclined to think only about achievements, and not about difficulties. Yet democracy will be untrue to itself, if it did not exert that special anxiety in order to

meet all the numerous and great difficulties that now face them, and produce the result over which people may say, 'Well, Democracy is not bad after all!' Successive, talented administrators were in possession of the affairs of this State, by the good luck of the people of the State. They had all the facilities. They had untrammelled power to do what they desired. Now that there are more difficulties created by democracy itself, nothing can be done unless we satisfy everybody; and now a larger amount of criticism is brought to bear than ever before. In spite of it, I am sure, the patriotism of the people, the patriotism of the workers, the patriotism of the new administrators will all combine to save us from any disappointment.

Patriotism must now be newly defined and understood. In the olden days it was just a struggle and an agitation. But now it is as hard as building a new house. It requires all the patience of a brick-layer, and something more. We have therefore, my dear friends, to work hard. It was easy to take over power from His Highness, but it is difficult to realise the duties, and fulfil them.

His Highness has been taking me round. I was overhelmed by his kindness, by his consideration, and by his courtesy; and all the time I was thinking whether hereditary tradition was not after all superior to any amount of democratie change. His Highness is young, and I am old. All the time I took for myself the high privilege of feeling that I was father, and he the son. It gave me continual joy to be sitting by him as a father by his son, when he took me over to Brindavan and back. May the Lord of Brindavan protect him and you!

Thank you very much for all that you have said. Government have been handed over to the people. But without the devotion that the people show to His Highness, and unless you keep it inatct, you will not able to do much."

SREE
SATYANARAYANA VAIDYASALA
CHELUVAMBA AGRAHAR, MYSORE.

Rajavaidya
Pandit. P. H. Chendrabhan Singh, F.A.S.

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The rat-pest in the city is unbearable. You are impotent to prevent it. The monkey havoc in the city is bad. You are impotent to prevent it. The cows are more harmless than men. They are in the city for the good of your taxpayers. And yet you have engaged a gang of brutal ruffians for molesting and ill-treating them. Don't you agree that it is cowardly?

If the Councillors did not speak of satya, ahimsa, and dharma, but were a set of cannibals, it would be understandable. If you don't want cows in the city, you should honestly say so instead of seeking to shed their blood. At a time when other Municipalities are resolving against cow-slaughter, and when the Ministers are going round purporting to improve the cattle wealth of the country, you are engaged in shedding their blood! What a shame to the city to have such a Council?

Cows are not a road-menace. The net income from capturing, beating, and impounding cattle is but little, and that little is tainted money. If there is anything in the world which represents the spirit of Mahatma Gandhi, it is the cows. If the Mahatma's atma is conscious as you people contend, it should be cursing you each time when your ruffians capture, beat, wound, and impound a cow. I leave it at that. I don't wish to curse you, I know it is useless to plead with you to stop this foul practice as you are neither responsible nor responsive. You will name some road after Mahatma Gandhi for his atma-shanti, and go on beating and wounding the cows!

28-2 48

Yours sincerely,
G. R JOSYER.

Curiously enough on the day this communication reached the President, the Council passed a resolution recommending to Government to legislate against cow-slaughter. There was no reference to its own brutality to cows. It is the duty of a Municipality to provide grazing grounds for its cows, just as it provides play grounds for its boys. The Municipal Council of Mysore has never thought of grazing grounds. But it has built cattle-pounds and engaged a band of brutal ruffians to capture cows forcibly, drag them to pounds with violence, and make some money thereby in order to mis-spend. One did not expect that under "democracy," local self-government could become so despicable.

Editor.

Copy to Sirdar Patel, Deputy Premier, and Dr. Rajendra Prasad, President of the Congress.

Like doctors who prescribe repeated injections for a chronic patient, we have to go on repeating the above till it probes the thick skin of the Municipal Council and cures its foul disease. The public would be interested to see how long the Council can remain brazen and unashamed, and prove callous to the misery of cows and the clamour of the public.

Editor.

"Politics, Philosophy, & Phantasy

G. R. JOSYER, M.A. HONS., F.R.E S.

MEMBER, ROYAL SOCIETY OF LITERATURE GT BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1929-39, EDITOR: YAJURVEDA II VOLS, & RIGVEDA PADA, EDITOR "RATIONALIST."

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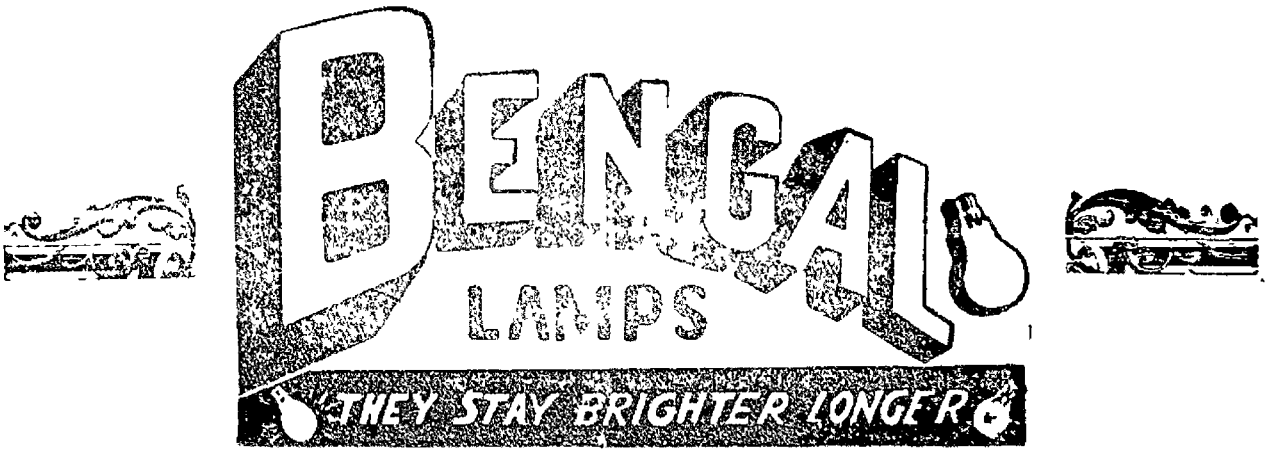

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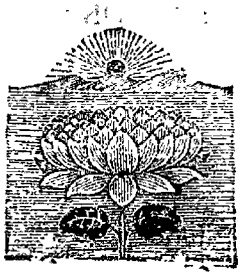

THE RATIONALIST

A weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VIII No. 50] MONDAY 30—8—1948 [PRICE 0—1—6

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AN EXPOSURE

The following letter by the President of the Mysore State Congress to the Working Committee, speaks for itself, and shows the kind of institution which has taken control of the State's Administration:

"I have hesitated perhaps too long to place the following before you in a concrete form. Under the existing critical condition of our country, I feel it to be criminal to be silent any longer. The morale will grow worse in all directions if the matter is further delayed, at least in our State. We are held responsible for this deterioration Hence in the fair name of our organization, I place the following for your immediate consideration and decision.

From the numerous letters and oral expressions showered upon me from diferent parts of the country, the following remarks among others, are culled. They are all debited to the congress account.

1. Continuance of the unwanted Dewan,
2. Enhancement of the Privy Purse.
3. Prolongation of Mysore Consambly proceedings and the Interim Government.
4. Prevalence of rampant corruption.
5. Attempts at psuedo.-Socialism and disorganisation of industrial life.
6. Encouragement of communalism and sectionalism.
7. Neglect of the Basic principles of efficiency and loss of control over administration.
8. Inadequacy of Measures to ensure National Security and amelioration of refugees,
9. Evasion of the influence and powers of the working committee.

These and other factors are promoting (a) maladministration of the country (o) discontent among the people (c) unpopularity of the congress and (d) strength of the reactionary forces.

Under the dangerous political administrative situation in the country and the disgrace which the Mysore Congress is publicly undergoing, we have to diagnose the diseases and evolve a remedy. Otherwise we will be caught napping when the trial comes and held responsible by posterity. The Chief Minister's illness entailing frequent absence from work has contributed to the confusion. No single minister is held responsible but the entir cabinet and the working committee which is supposed to control the former.

The public knows too well, how the Working Committee is dominated by one man whose word is final and who makes and unmakes the President and Ministers. Without his consent the working committee meeting cannot be held, resoutions cannot be passed, nor decisions taken. He is above the constitution, while he wants to chastise every one. The working committee looks on while he violates and defies fundamentals. It is nearly 8 months since he resigned his treasurership but the accounts and money are not settled. The working committee will pardon this personal reference. I have tried to state the truth, bitter though it be, solely in the interest of our organisation and country. I have done everything possible to please, appease and win him over but in vain.

The country demands the rescue of the Congress, the establishment of efficient administration and promotion of the true well-being of the people. Otherwise the administration will betray the country and our freedom will be at stake. Loose thinking has weakened the administration and disgraced our organisation.

If things cannot be improved, I do not any longer want to be a party to the continuance of this state of affairs. The working Committee having failed to remedy the situation I humbly request that the matter be placed before the A.M.C.C. specially called for the purpose. And let us abide by its verdict and work in unity for the advancement of our people."

(Sd) T. SIDDALINGIAH,
President.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

(*Continued from page 6.*)

the complex thing called patrictism. I want all of you students to remember your duties towards the State, but do not pull a long face over it. Do not get melancholy. The task is easy because it is natural. You are the children of the land and the duties are natural duties, and you are bound to perform them if you are straight. There is no difficulty about it. Try to cultivate an outlook of joy towards everything. Do not try to recapitulate in your drama or play or song all the troubles through which we have gone. We cannot live on old tragedy hereafter. We have to live in the prospect of joy and happiness. As an old man, I bless you all. Do not try to be wicked, whatever the provocation may be. Thank you very much."

His Excellency was cheered as he left.

Addressing a concourse of women, Governor-General Sir C. Rajagopalachariar said,

"Sisters, it gives me very great delight to be among you and to see you adorning this ancient hall in the manner you are doing. The hall is beautiful but you make it more beautiful. In the address it was said that Mahatmaji is dead, but lives in me and the Prime Minister. I wish to correct that statement. He lives not through me or the Prime Minister but in you all. If a pinch of salt is put in water, the whole water becomes saltish. Mahatmaji is the salt, and you are the water. If you determine to be good girls and good mothers and to bring up good children, Mahatmaji, the salt, will be in you and you can give of Manatmaji to everybody.

"Let us not not be afraid of death. We should not grieve over Mahatmaji's death. He has become the salt and we carry the salt with us. Only we should be honest. We must love one another. Nobody is an enemy. Everybody is a brother or sister. If we feel like that, Mahatmaji is not dead. Mahatmaji cannot die. He lives in our behaviour. If we are false to his teachings we kill Mahatmaji. We will be murderers, and and not the man who put a bullet into him.

"I hope all the girls in Mysore will remember this, and try to walk in the path of Mahatmaji. Do not think of me as Governor-General. You should look upon me as a teacher for whom you should care. If what I have said has impressed itself upon you, my visit as a Governor-General to Mysore will have been useful. Next time when I come, I must be able to feel that Mahatmaji's salt has not been thrown away but is in the water-pot.

"I thank you very much for the welcome you have given me. I shall never forget this meeting. When I next come, I will look for the fulfilment of what I have said. All of you must support your Maharaja and your Government. It is only then that they will be able to serve the country."

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Monday 30-8-1948.

THE GOVERNOR GENERAL

His Excellency Governor General C. Rajagopalachariar's visit to the South has been timely, and his words have been like pouring oil on troubled waters.

Of the triumvirate who lead the new Interim Indian Government, it appears to us that Dr. Nehru is characterised by impetuous Quixotism, Sirdar Patel by Curzonian grandiloquence, and Dr. Rajagopalachariar by sedate sobriety and circumspect worldly wisdom.

Like Benjamin Franklin of the American Revolution he is a clever and a wise man. We fancy that he did not aspire for the Governor Generalship. It came as an unexpected honour, and true to the precepts of the hoary culture which he has imbibed from his ancestors, he has not become elated or puffed up by attaining it.

The Governor Generalship, or the Presidentship of the Indian Republic, is after all a human and transient honour conferred like a Good Conduct prize, by fellow politicians. Tim Healy was President of Ireland, Calinin of Russia, Lin Sen of China, but they were less known than their Prime Ministers, De Velara, Stalin, and Chiang Kai Shek, and the Prime Ministers themselves have not commanded universal respect, either within or outside their territories.

It is so, and will be so in India also. That is the truth which H. E. Rajagopalachariar has realised for himself, and has been trying to manifest to the public in his South Indian speeches.

Officially he is above Princes and Governors, Ministers and the public at large: but mentally he has felt one with each. In a gathering of brazen politicians, or of volatile students, or of nebulous women, he has been equally at home, looking at each with clear insight, and giving to each a bit of his homely Sancho Panza type of worldly wisdom. With the Maharaja of Mysore he felt like a father. With the Maharaja of Cochin he felt like a brother. With the Maharaja of Travancore he felt like an elderly friend. Accustomed so long to frightening and punctilious Viceroys and their Shekdar-like Private Secretaries and Residents, they found in him with relief one whom they could honour, respect and love. The various sections of the public also who sought to honour him and thereby seek honour for themselves, found in him a simple and understandable friend who gave them Socrates-like counsel.

Replying to the civic Address in Mysore he paid a tribute to the City, which should make old Athens, old Rome, modern Naples and Monte Carlo envious. His words, "The State has now been handed over to a democratic machinery. Successive, and able, administrators under His Highness's predecessors have built this Province to an enviable degree of progress and glory. The new Government has taken over the responsibility. If I were there I would not sleep happily. You will have to work hard, my dear friends, if you desire that people may not regret the change," are surprisingly candid. One wishes that they did not fall on deaf ears.

His words to the students of Mysore, "Young students, you have to bear the burden for the next generation. We have lighted the torch and handed it over. You have to carry the torch"; . . . . . "Let me tell you that if you look on your symbol properly, everything will go on all right. You cannot be loyal to the Maharaja and tell a lie. You cannot be loyal to the Maharaja and be lazy. You can-

not be loyal to the Maharaja and intrigue against one-another," etc.; and his words to the women of Mysore, "Mahatmaji is the salt and you are the water. If you determine to be good girls and good mothers, and to bring up good children, Mahatmaji, the salt, will be in you, and you can give of Mahatmaji to everybody", are criptic, striking words, which provide food for thought, concentrated like the American food packages of war time. In the result, the first Indian Governor General's first official visit to the South may be said to have been timely, happy, and beneficent.

Editor.

STUDENTS AND H. E. THE GOVERNOR-GENERAL

Addressing a students' assemblage in the University Grounds on the 19th inst. H. E. C. Rajagopalachari, First Indian Governor-General, observed:

"It is not a mere conventional phrase when I say that it gives me very great pleasure to be among you. It is long since I was last in this place. I am glad to say that Mysore has remained and continues to be as beautiful as it ever was. A very large number of places throughout India have grown less beautiful than they had been before, but Mysore City continues to be the most beautiful city in India, and more than that, to be as beautiful as it was ever before. I see that the authorities responsible are vigilant as they were ever before. I wonder if the democratic Government that will be responsible, will succeed in keeping Mysore as beautiful. I am anxious over this, being a fellow-worker. There is no doubt that those who were responsible for Mysore in the former days, did their work patriotically and zealously. Those who will be hereafter responsible, will be torn between a number of conflicting forces, and it is posible that they may fall below the standard of expertness which their troubled predecessors could reach. It is very difficult for a man to please the people and also do his work. In the old days, good men were content with doing their work, not minding whether men were pleased with it or not. Now our eyes have to turn both forwards and backwards.

"Have you ever noticed, young friends, how bullocks that pull a cart behave? They keep their eyes back on the driver who has the whip or the stick in his hand, and they keep their eyes on the road also, and they look before them also to what they have to pass. The eyes of the bullock do *ashtavadhanam*. The bullock watches the slightest movement of the driver's stick, at the same time watching for any trouble on the road and going forward Now, our future democratic Governments will have to emulate the vigilance and the *ashtavadhanam* of these bullocks, the drivers being the newspapers and public opinion who have got a sharp-goad in their hands.

ART OF GOVERNMENT

"If the Ministers keep attending only to the driver and his stick, they will miss their feet on the road. We, two-legged animals, can manage to go straight. The bullocks have four legs and have to keep all four legs going in unison and perfect co-operation with one another—rather a difficult task. Try to walk on all fours and you will see how uneven your gait becomes. When two boys are tied together and run a three-legged race, you know how they go. Now, a Cabinet, consisting of many Ministers, which is therefore an animal with many legs, is rather a difficult thing to manage. Do not envy the lot of Ministers Do not think that their task is easy and that they have got a prize. They are just bullocks tied to the cart with a driver behind with goad and whip in hand. Newspapers are busy sharp-tongued, and then they have the road marked by Mahatmaji and other leaders to stick to. They have to make progress and to achieve something in the way of more happiness for the people. I do not think after this description of mine, you will envy the good fortune of the Ministers, and that you will not remain free-lance journalists if you can. Then, you can write anything you like. The Ministers will soon be very unhappy. But you can make them happy by co-operating with them.

"Young students, you have to bear the burden for the next generation. We have lighted the torch and handed it over. You have to carry the torch. Now, tell me if you will go on strike now and then or whether you will continue without break preparing to be good citizens of the land. Will you

take over the question of whether a teacher is to be transferred. to be dismissed, or to be promoted, and go on a small hunger-strike which I know you will not maintain for more than three or four days? You will want somebody or other to send you a telegram, "For God's sake, give up your hunger-strike", and then you will stop it! I have come here to tell you that I thoroughly disapprove of all hunger-strikes. I do not want students to go on any form of strike. The responsibility of managing things is on the Government, on the department concerned and on the professors and principals. The business of the students is to train themselves to become citizens without break and without interruption. If the methods followed are wrong, you cannot judge. If the professors are not competent, you cannot juoge. The sin is on their heads if they go wrong, but your duty is without break to go on with your preparation.

"BECOME GOOD CITIZENS"

"Freedom having come, democracy having come, hereafter the only problem is to become good citizens You cannot become good citizens, if, during your youthful period, you begin to think of other people's problems. The citizen in a good State always thinks of his own duties and not what other people commit.

"Mysore has acceded to the Indian Union. Do not imagine that thereby the responsibility of the people of Mysore is diminished. It has increased. You have to look after Mysore as well as the rest of India. Patriotism is a mere word unless you realise the full meaning of it. Patriotism hereafter consists in work, honest co-ordinated work. It does not consist in shouting or singing songs. You have His Highness the Maharaja as a symbol of patriotism. You cannot realise God if you reject the idol which you have always associated with God. The Maharaja symbolises all the duties which citizens should remember and fulfil towards the State as a whole. The more complex the State becomes, the more necessary it is to have a symbol of that kind. Democracy all the world over, has set up various symbols. Look at me now. Why am I Governor-General? Constructive patriotism in Free India requires a symbol as head of the State, and you must look upon that symbol whether it is made of brass, or wood or clay or of human flesh, with awe, devotion and love. I have claimed this incidentally for me. But my main purpose to-day was to claim it on behalf of His Highness the Maharaja. I want the students of the Maharaja's College to look upon the Maharaja's College as their mother and to look upon the Maharaja as their father. Let me tell you that if you look on your symbol properly and genuinely, everything will go on all right. You cannot be loyal to the Maharaja and tell a lie. You cannot be loyal to the Maharaja and be lazy. You cannot be loyal to the Maharaja and intrigue against one another. You cannot be loyal to the Maharaja and commit any offence, secret or public. Loyalty to His Highness like loyalty to His Majesty the King, as far as British citizens go, will protect the citizen in all his duties and in all his efforts on the road of patriotism. He is the symbol of patriotism in Mysore, and freedom having come our loyalty has to become all the greater. Otherwise, freedom will go to pieces Freedom will dwindle and deteriorate into intrigue if you do not keep your devotion to His Highness at a high level.

EASY TASK

"I thank you very much for all the welcome that you have given me. It reminds me of the days when I was a boy myself many years ago. India is free. Somebody has to be Governor-General. There is nothing very great in somebody becoming Governor-General. I being the first Indian to occupy the place, you feel somewhat like a crowd that watches the mango-trick performed by a juggler. From out of Free India an Indian has come out as Governal-General and you are all exhilarated. I am exhilarated at the feeling that I am able to command so much affection from all of you. Your affection to me is simply a symbol of

(*Continued on page 3.*)

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ATMA-BODHA OR SELF-KNOWLEDGE

H. N. Subba Rao, B.A.,

At a time when English has been given notice to quit, a 72 year-old correspondent sends us the following verses on Advaithic Salvation:

The self's knowledge to such is meant
As doth shake off the sin,
With renounced heart and contentment
Whence the peace doth begin.

The highest aim of man has been
The strife for the release.
Like the fire's need for food, has been
Wisdom's for release.

None of the efforts could prevent
"Avidya" known as husk.
But wisdom could ever prevent
Like unto dawn the dusk.

Like the sun hid in the clouds dark
Shines well when they pass off,
The self covered with "maya" bark
Shines when it passes off.

As the "kathaka" seed could make
The dirty water pure,
Wisdom likewise the dirt could take
Out of the soul impure.

The state of life, like to dream
Is mistaken for truth.
For the dream when awake dot[illegible]
The shell will be silver real
Until it is known well.
Cosmos likewise will be real
Till the truth is known well.

The gold jewels be they many
They can't from gold differ:
Likewise the creations many
Do not from God differ.

The self, akin to the "Akas"
Is thought of otherwise,
Than that of His divine "Prakas"
Known only to the wise.

As the bubble on the water
Is but water itself,
The whole of this cosmic matter
Is the reflex of self.

Like unto the tasteful matter
Is not owned by water,
Bondages like caste and creed
Do not in the self breed.

Compound of the elements five
Is body said to strive
For the results of the actions past
Till life in it doth last.

Aspects five of the vital breath
Plus senses ten with mind

take over the question of whether a teacher is to be transferred to be dismissed, or to be promoted, and go on a small hunger-strike which I know you will not maintain for more than three or four days? You will want somebody or other to send you a telegram, "For God's sake, give up your hunger-strike", and then you will stop it! I have come here to tell you that I thoroughly disapprove of all hunger-strikes. I do not want students to go on any form of strike. The responsibility of managing things is on the Government, on the department concerned and on the professors and principals. The business of the students is to train themselves to become citizens without break and without interruption If the methods followed are wrong, you cannot judge. If the professors are not competent, you cannot judge. The sin is on their heads if they go wrong, but your duty is without break to go on with your preparation.

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"Avidya" known as husk.
But wisdom could ever prevent
Like unto dawn the dusk.

Like the sun hid in the clouds dark
Shines well when they pass off,
The self covered with "maya" bark
Shines when it passes off.

As the "kathaka" seed could make
The dirty water pure,
Wisdom likewise the dirt could take
Out of the soul impure.

The state of life, like to dream
Is mistaken for truth.
For the dream when awake doth seem
To be complete untruth.

The shell will be silver real
Until it is known well,
Cosmos likewise will be real
Till the truth is known well.

The gold jewels be they many
They can't from gold differ:
Likewise the creations many
Do not from God differ.

The self, akin to the "Akas"
Is thought of otherwise,
Than that of His divine "Prakas"
Known only to the wise.

As the bubble on the water
Is but water itself,
The whole of this cosmic matter
Is the reflex of self.

Like unto the tasteful matter
Is not owned by water,
Bondages like caste and creed
Do not in the self breed.

Compound of the elements five
Is body said to strive
For the results of the actions past
Till life in it doth last.

Aspects five of the vital breath
Plus senses ten with mind
Is the mortal body which doth
The pain and pleasure find.

"Politics, Philosophy, & Phantasy

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1929-30, EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA, EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life, and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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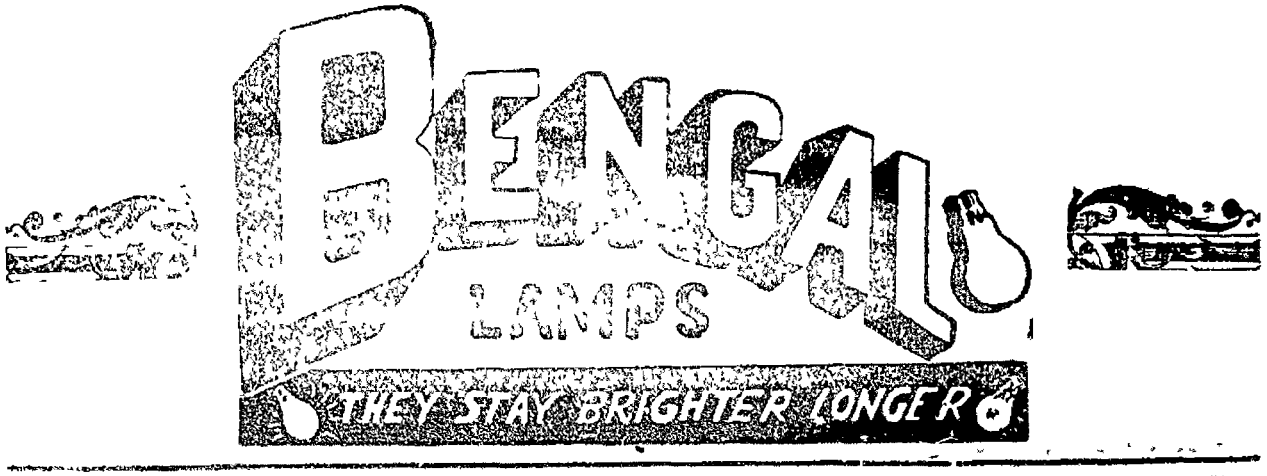

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THE RATIONALIST

A weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

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CIVIL LIBERTIES

Mr. L. S. Raju, M.A. (Hons), B.L., Advocate and President, Civil Liberties' Union, Bangalore, writes from Bangalore,

As President of the Civil Liberties Union, I welcome with great pleasure the Circular of the Government of India to the Provincial Governments not to oust the jurisdiction of High Courts in the matter of Habeas Corpus applications. Having regard to what has been taking place even under Congress Ministries, and the observations of several learned Chief Justices in their recent speeches, the Government of India rightly felt that it should issue forthwith a warning and caution.

In all civilised countries the security which a citizen enjoys for personal freedom is guaranteed, either by written constitution in some countries as a special privilege, or as the outcome of the ordinary law of the land enforced by the Courts. As that great author, Dicey, puts it, "the right to personal liberty as understood in England means, in substance a person's right not to be subjected to imprisonment, arrest or other physical coercion in any manner that does not admit of legal justification."

Although this right to personal freedom has been recognised and has grown with civilisation, and the spread of democratic principles, still on many occasions the autocratic power that sometimes rules the destinies of the people has struck unwarranted blows against such freedom.

As long ago as 1936, Pandit Jawaharlal Nehru at the Lucknow Congress said the following words, which are as true, apt, and telling today as they were then :

"I have watched this process of moral and intellectual decay, and realised even more than I did previously how autocratic power corrupts, degrades and vulgarises."

"All criticism hurts the sensitive skin of the Government, and its reactions are quick and far-reaching."

"The more incompetent it grows the less it likes being told so."

"That is the tremendous deprivation of civil liberties in India."

And then Pandit Nehru added :

"A Government that . . . suppresses the Press and literature . . . . is a Government that has ceased to have even a shadow of justification for its existance."

* * *

Some one might ask Pandit Nehru whether he holds those views now. **Ed.**

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SVAMI VIVEKANADA TO H. H. MAHARAJA CHAMARAJA WADAYAR

23-6-1894, Chicago.

"Sri Narayana bless you and yours. Through your Highness' kind help it has been possible for me to come to this country. Since then I have become well-known here, and the hospitable people of this country have supplied all my wants. It is a wonderful country and this is a wonderful nation in many respects. No other nation apply so much machinery in their every day work as do the people of this country. Every thing is machine. Then again, they are only one-twentieth of the whole population of the world. Yet they have fully one-sixth of all the wealth of the world. There is no limit to their wealth and luxuries. Yet everything here is so dear. The wages of labour are the highest in the world. Yet the fight between labour and capital is constant.

"Nowhere on earth have women so many privileges as in America. They are slowly taking everything into their hands and, strange to say, the number of cultured women is much greater than that of cultured men. Of course the higher geniuses are mostly from the rank of males. With all the criticism of the Westerners against our caste, they have a worse one, that of money! The almighty dollar, as the Americans say, can do anything here.

"No country on earth has so many laws, and in no country are they so little regarded. On the whole our poor Hindu people are infinitely more moral than any of the Westerners. In religion they practise here either hypocricy or fanaticism. Sober-minded men have become disgusted with their superstitious religions and are looking forward to India for new light. Your Highness can realise without seeing how eagerly they take in any little bit of the grand thoughts of the Holy Vedas, which resist and are unharmed by the terrible onslaughts of modern science.

"The theories of creation out of nothing, of a created soul, and of a big tyaant of a God sitting on a throne in a place called Heaven, and of the eternal hell-fires, have disgusted all the educated; and the noble thoughts of the Vedas about Eternity of creation and the Soul, and about the God in our own Soul, they are imbibing fast in one shape or other. Within fifty years, the educated of the world will come to believe in the eternity of both soul and creation, and in God as our highest and perfect nature as taught in our holy Vedas. Even now their learned Priests are interpreting the Bible in that way. My conclusion is, that they require more spiritual civilisation, and we, more material."

"One thing that is at the root of all evils in India is the condition of the poor. The poor the West are devils; compared to them ours are Angels, and it is therefore so much the easier to raise our poor. The only service to be done for our lower classes is to give them education, to develop their lost individuality. That is the great task between our people and the princes. Up to now nothing has been done in that direction. Priest power and foreign conquest have trodden them down for centuries, and at last the poor of India have forgotten that they are human beings. They are to be given ideas, their eyes are to be opened to what is going on in the world around them, and then they will work out

(*Continued on page 6.*)

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The Rationalist.

Monday 6-9-1948.

SWAMI VIVEKANANDA

Among the Great Indians of the the 19th Century,—the more one reads about them, the more one feels admiration for their talents and achievements,—Nana Saheb, Tantya Topi, Dadabhoi Naoroji, Sir Phirozeshah, Ranade, Telong, Tyabji, Wacha, Tilak, Gokhale, Surendranath, Bankim Chandra, Bepin Pal, Rash Behari, Ram Mohan, Keshub Chandra, Ramakrishna, Romesh Dutt, Sir T. Madhava Rao, Sir Sheshadri, there was none more spectacular, more lustrous, than Swami Vivekananda. Brilliant, handsome, eloquent, spiritual, he was leader among leaders, and great among the great. His 86th Birth-anniversary is being celebrated this year, and he died 46 years ago. His letter from America to H. H. Maharaja Chamaraja Wodayar dated 1894 is reproduced below, to show his connection with Mysore. Its contents are as true, as timely, today, as they were 50 years ago.

Norendra Nath was the son of an attorney-at-law of the Calcutta High Court, and was born in 1863. As a student he read Hindu philosophy and Herbert Spencer, and wrote to criticise the latter. Spencer made a courteous acknowledgment. As an undergraduate he became an agnostic and disbelieved in God. Then he sought relief in Brahmoism. After graduation an uncle took him to Ramakrishna Paramahamsa, who asked him to sing some devotional songs, and the songs so transported the sage that he became ecstatic. And Norendranath became so captivated by the Guru, that he attached himself to him thereafter. Ramakrishna died in 1886, and Norendra and his fellow-disciples took the vow o asceticism in order to propagate the teaching of the Guru.

Like a Fransiscan monk of the Middle Ages, Vivekananda, clad in tawny robes and with a staff and a water-jug, became a pilgrim to the sacred waters of the South, sowing philosophy, breeding religion, all the way In 1892 he came to Mysore, and the two young men met, Vivekananda born on January 12, and Chamaraja Wodayer on February 22, 1863. Chamaraja Wodayar was so impressed by Vivekananda, and Vivekananda was so delighted with Chamaraja Wodayar, that the parting became difficult, and the Maharaja got a phonographic record made of the voice of the Swamy.

After a month in Mysore, Vivekananda went to Bangalore as the guest of Sir Sheshadri Iyer Sir Sheshadri Iyer, who himself was described by Sir William Hunter as "a statesman who h
and h
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parati
all this knowledge and insight, along with his mastery of the Vedas and Vedanta?"

And when news came of the proposed Parliament of Religions in Chicago, admirers urged Vivekananda's going there to represent Hinduism. Funds were subscribed, by the Maharaja of Mysore and others, and Vivekananda sailed for America and reached Chicago. He found that delegates had to come from some organisation, and that the time for admission was over!

But Vivekananda was not like our present-day delegates to U.N.A. His personality told, and Mother America took him up. Professor Wright of Harvard, after a four hour discussion with him, remarked, "To ask you, Swami, for your credential is like asking the

Sun to state its right to shine." He told the Chairman of the Committee of admissions, "The whole of America put together cannot be equal to this one man."

And when, being admitted, his curiously clad robust figure, in his rich voice, began to address the august assemblage, "Ye children of Immortal Bliss! Yea, the Hindu refuses to call you sinners, Ye are the children of God, the Sharers of Immortal Bliss, Holy and perfect beings, Ye Divinities on Earth, —Sinners? It is a sin to call a man so; it is a standing libel on Human Nature,—Ye are souls immortal, spirits free, blest and eternal, Ye are not matter, ye are not bodies," the great audience was spell-bound, enraptured, and thrilled! It was the experience of a life-time for those assembled.

A Detroit Newspaper wrote, "This great Hindu cyclone has shaken the world." The New York Herald observed, "Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send Missionaries to this learned Nation." Another New York paper observed, "He is an orator by Divine Right, and his strong intelligent face, in its picturesque setting of yellow and orange, was hardly less interesting than those earnest words and the rich rhythmical utterance he gave them."

Then he became the load-star of the men and women in quest of the spirit. After some time in America, he went to England, and the English Press wrote of him, "All sorts and conditions of men are to be found in London, but the great city contains just now none more remarkable than the philosopher who represented the Hindu religion at the Parliament of Religions held at Chicago." English disciples gathered around him, among them Miss Margaret Noble, later Sister Nivedita.

He returned to India in 1896 and was accorded enthusiastic receptions. He established Ramakrishna Mutts at Bolpur and Almora, and propagated his teachings. But before long ill-health overtook him. Change of climate was advised in 1899 and he went to England, and thence to America. He founded the "Shanti Ashram" and "Vedanta Society" in San Fransisco. Invited to France for the Congress of Religions, he went there and lectured on Hindu Philosophy in French!

Returning to India in bad health, he established a Pathasala, and a Relief Home for the poor, and wrote, spoke, and taught Vedanta. In July 1902, less than 40 years old, he died. So the sun of eclectic Hinduism passed behind the western hills, and set!

Ramakrishna at 50, Vivekananda at 40! Evidently man does not require years to become great and immortal!

A word about his philosophy:

"I tell you my discovery. All of religion is contained in the Vedanta, that is, in the three stages of Vedanta philosophy, the *dvaitha, Visishtaadvaitha,* and *Advaitha.* One comes after the other. These are three stages of spiritual growth in man. Each one is necessary. One is the stepping stone to the other, until the goal, the Advaitha, *Tatvamasi* is reached. This is the essential of Religion."

"The Vedantha applied to the various Ethnic customs and creeds of India is *Hinduism.* The first stage, *Dvaita,* applied to the ideas of the Ethnic groups of Europe is Christianity; as applied to the Semitic groups, Mahommadanism. The Advaitha as applied in its yoga-perception form is Buddhism etc. The applications must vary according to the different needs, surroundings, and other circumstances of different nations."

Editor,

(*Continued from page 3.*)

their own salvation. Every nation, every man and every woman must work out their own salvation. Give them ideas—that is the only help they require, and then the rest must follow as the effect. Ours is to put chemicals together, the crystallisation comes in the Law of Nature. Our duty is to put ideas into their heads, they will do the rest.

"This is what is to be done in India. It is this idea that has been in my mind for a long time. I could not accomplish it in India, and that was the reason of my coming to this country. The great difficulty in the way of educating the poor, is this. Supposing even your Highness opens a free school in every village, still it would do no good, for the poverty of India is such that the poor boys would rather go to help their fathers in the fields, or otherwise try to make a living than come to the school. Now if the mountain does not come to Mohammad, Mohammad must go to the mountain. If the poor boy does not come to education, education must go to him. There are thousands of single minded self-sacrificing Sanyasins in our own country going from village to village teaching religion. If some of them can be organised as teachers of secular things also, they will go from place to place, from door to door, not only preaching but teaching also. Suppose two of these men go to a village in the evening with a camera, a globe, some maps, etc., they can teach a great deal of Astronomy and Geography to the ignorant. By telling stories about different nations, they can give the poor a hundred times more information through the ear than they can get in a life-time through books. This requires an organisation, which again means money. Men enough there are in India, to work out this plan, but alas! they have no money. It is very difficult to set a wheel in motion, but when once set, it goes on with increasing velocity. After seeking help in my own country, and failing to get any sympathy from the rich, I came to this country through your Highness's aid. The Americans do not care whether the poor of India die or live. And why should they, when our own people never think of anything but their own selfish ends?

"My noble Prince, this life is short, the vanities of the world are transient, but they alone live who live for others, the rest are more dead than alive. One such high, noble-minded and Royal son of India as your Highness can do much towards raising India on her feet again, and thus leave a name to posterity which shall be worshipped. That the Lord may make your noble heart feel intensely for the suffering millions of India sunk in ignorance, is the prayer of

Vivekananda."

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H. N. Subba Rao, B.A.,

(Continued from last issue).

"Avidya" the casual force
Has been the only source
From which all the bodies suffer,
Which doesn't to self refer.

As the crystal pure takes the hue
Of cloth on which it lies,
The self is likewise known by few
For shape in which He lies.

As the fine rice is in paddy
The self is in body.
Like's unto paddy's need to hull
Senses need reverse pull.

The self although pervades in all
He can't be known at all
Without the help of wisdom keen
Like face in mirror clean.

He is neither body nor mind
Nor one of senses kind;
As witnessor of their efforts
Has his divine comforts.

As clouds' motion is mistaken
For that of the bright moon;
The self too is likewise spoken
As cause for actions soon.

As we take advantage of sun
For seeing things all round;
Senses take of the self to run
To things on selfish ground.

The sky is looked by the unwise
To have the blueish hue.
The self is mistaken likewise
For the senses by few.

The moon's reflex in the waters
The unwise believe true.
Their belief of the sense matters
In the self is not true.

As the deep sleep hath latent mind
It can't the pleasures find.
The self being out of the mind
Cannot the pleasures find.

Like light to sun ever annexed
And heat likewise to fire,
Purity to the self annexed
Cannot ever retire.

The self's reflex in the man's mind
Brings home egoity
And vanity in the man-kind
Far from the reality;

And causes faith as the doer
And the seeker of things,
Though the self is neither doer
Nor the seeker of things.

The rope in dusk is thought as snake
Until we know it well;
Egoity in dream and wake
Runs till the truth sets well.

As things could be visualized
By none other than light;
The senses are visualized
By the self

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INDIAN CULTURE

In a discourse delivered before an Andhra Audience recently Sir S. V. Ramamurthy observes:

"For three thousand years, India was free in a considerable part of her territory From 1200 B. C when the Rig-Veda was composed to 1890 A D. when the Vizianagar, Maharatta and Sikh Kingdom fell, India could live, grow and govern herself according to her way in at least a part of her territory. For 800 years Islamic invaders ruled parts of India along with Hindu rulers The British unified India and established one Government in the whole of it But the Government was not an Indian Government India was ruled as Britain thought best best too not primarily in the interests of India but in the interests of Britain. Political subjection of India led to a colonial economy, when Indian production was directed not primarily to raise the wealth and welfare of India, but to fill up the gaps in the economic structure of Britain. Social growth was as Britain thought good. Ideals and modes of conduct were set after the British pattern. Thus India suffered for some 200 years from a lack of political, economic, social and moral freedom through domination by the British after having undergone subjection to Islamic invaders in parts of India for 800 years.

"Now that India has been freed from the leading strings of Britain as well as from domination by Islamic rulers, she has to rediscover her way of life. What moral values shall she re-establish? What social patterns shall she develop? What economic regeneration shall she attempt? What type of political institutions shall she evolve? Over the whole range of life freedom gives to India not only a new opportunity but places on her a new responsibility and subjects her to new danger. How shall she then guide the bark of her destiny?

It is clear that India to be free has to be true to herself. The self of India underlies the instincts and traditions, and beliefs and ideals of Indians. To recover the way of life she followed when free, she has to go on a pilgrimage to find her own soul. Where can she find this but in Sanskritic learning which is India's temple of the Soul? For nearly three thousand years, her best dreams, her deepest thoughts, her finest emotions, her rich and daring acts, her great arts and industries, all the glory and anventure that formed the life of free India are enshrined in Sanskritic literature. As we study it again, the excrescences that have gathered on the soul of India in recent centuries can be peeled off, and once more we can find and follow the moral compass which the soul of India fashioned for herself. At no time in the last two centuries is the need for revival of Sanskritic study more than it is now.

"The need of India is also the need of the world. The soul of no nation is nearer the world soul as that of India is. The starting point of India's quest in life is the unity of the world. This unity lies at the basis of the life of all entities, all nations. The soul of India and the soul of the world are indeed one, barring the trappings in which the soul is presented. India's vision is as bare of such trappings as had been humanly posible If therefore India regains her soul, the soul of the world will be found too.

INDIAN WAY OF LIFE

"The study of Sanskritic learning and the renaissance of India are thus of world significance. The task that India has to perform for herself and for the world is indeed urgent. The momentum of Western material and scientific progress without a corresponding moral and spiritual impetus which India is best fitted to give, is urging the world towards a catastrophe which may set back world progress for centuries. The contending forces of Western democracies and Soviet Russia seem unable to find a common platform where they can find a friendly compromise. Democracy which is freedom governed by law seems to be degenerating into unlicensed freedom. Communism which is law conserving freedom seems to be degenerating into unrelieved dictatorship. Between the two, the only concept of reconciliation is that of the Indian way of life based on Dharma, where right and duty are synthesised without either dominating the other. A world idea like Dharma cannot be evolved by India in our own generation. The accumulated learning of India through thousands of years has to be restudied so that with its help and the promptings of our racial memory, a well filled programme of action may be evolved which helps not only India at the present juncture but also the world with its threats of conflict of different ideologies."

A SCIENTIST BELIEVES

A life-time of scientific research has convinced Dr. Robert A. Millikan that there really is a Divinity that guides man's destiny. Many men of science have been agnostic. They believed that life and the universe could be explained without recourse to God.

But, the 80-year-old Nobel Prize-winner, retired now as President of the California Institute of Technology, holds that "a purely materialistic philosophy is ...the height of unintelligence."

Millikan proclaimed his views at a meeting of the American Physical Society. No scientist has delved more deeply into the mechanism of matter. It was Millikan who first determined the charge and mass of the electron, the tiniest known particle in the universe.

He told the country's leading physicists that "wise men in all the ages have seen enough to at least make them reverent." He quoted Dr. Albert Einstein as saying:

"It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity; to reflect upon the marvellous structure of the universe, which we can dimly perceive, and to try humbly to comprehend even an infinitisimal part of the intelligence manifested in nature."

"That," Millikan said, "is as good a definition of God as I need."

But, belief in God is not to belittle man, Millikan believes. "For while the Great Architect had to direct alone the earlier stages of the evolutionary process." Millikan said, "that part of Him that became us—for we are certainly inside, not outside, creation's plan—has been stepping up amazingly the pace of vegetable, animal and human evolution since we began to become conscious of the part we had to play."

"It is our sense of responsibility for playing our part to the best of our ability that makes us God-like."

Millikan cited instances in the war when, in his view, "some thing other than any demonstrable superiority of the Allied performance tipped the scales in our favour."

"Almost a turn of a hair in some, if not most, of these events," he said, "and civilization might have been doomed! But it was saved."

"Shall I say by human agents? Yes, in part, for we are certainly a part of the great evolutionary scheme.

"Just how we fit into the plans of the Great Architect and how much He has assigned us to do, we do not know, but if we fail in our assignment it is pretty certain that part of the job will be left undone.

'But fit in we certainly do somehow, else we would not have a sense of our own responsibility. A purely materialistic philosophy is to me the hight of unintelligence."

* * *

Yet so many of our politicians today are content to live in their fools' paradise. Ed.

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The Rationalist.

Monday 13-9-1948.

AND THAT'S THAT

We do not know whether Sri Dharmaratnakara Gopala Rao has created more noise since his bubble burst or while it was still in the making. There seems to have been more legislation on his account than there was on account of any single man in the past, including Tantya Topi and Boodibasavappa. For a simple money-manipulator he has created more fuss and spread more anxiety in the State than any one in the past.

During the last two months especially the public anxiety has been more pronounced and more feverish than ever before. But the enactment of this week has put the lid upon all that, as the snake-charmer knocks the toothless snake on the head and puts the lid on its basket. It has shown the high court its place, it has established the sanctity of the Enquiry Committee, it has shown that the Congress-sponsored, Congress-bossed, Patel-god-fathered Ministers are prepared to use any means to achieve their ends, from aeroplane to Raja Iyer, from the Royal prerogative to what not.

The enactment has many lessons for future Ministries and Cabinets. It shows that people-loving, people-trusted responsible ministries can dispense with the legislature and bring out hasty lightning enactments by means of the Royal prerogative. It shows that conduct which is perfectly just and legal at the time, may be declared illegal and punishable by subsequent enactment. It shows that the administration can go on issuing Ordinances and Enactments in the light of the day to day discussions in the course of a judicial trial. It shows that the public should never feel safe and always fear that any day it may be saddled with a guilt.

The public are left puzzled; and no wonder that even the Constituent Assembly, consisting of the cream of the nation and the pick of the people, feels hesitant to difine the public's rights and the Government's rights!

In Christianity people are taught to live in fear of Hell. In a Secular State, people are to live in fear of emergent legislation.

Independence is already a year old. Its veneer and glamour are already wearing out. Its drab reality and naked fist are beginning to show.

* * *

A LAMENT

What a present Mahatma Gandhi has made to his countrymen! What a set of men has he let loose on the humble citizen and peasant! Here is one of his lieutenants speaking of it:

"Tears rolled down Speaker Tandon's cheeks and his throat was choked when he referred to the corruption, jobbery and nepotism among Congressmen, while addressing a big Congress meeting here this morning," says a U.P. report.

"With a great effort Babu Tandon controlled himself and asked in a voice quivering with anguish, "Is this the reward of Swaraj? Is this all that we fought, suffered and laid down our lives for? Had I known that fellow-patriots would stoop so low, I would have preferred to continue a slave. My heart weeps and I feel very miserable when I hear distressing stories of corruption among Congressmen who fought for freedom and claim to be patriots."

"He appealed to them not to lose their souls in order to acquire office and wealth."

"Several times during the meeting Babu Purushottamdas Tandon broke down. It was a touching sight to see the old man weeping. Congressmen who are well known for their shady deeds found the situation very embarrassing as people winked and stared at them."

"Ever since Babu Tandon became President of the U.P. Provincial Congress, he has been receiving innumerable complaints against Congressmen and has been feeling very unhappy. He said, "My head hangs in shame and my heart breaks when complaints of a serious nature against Congressmen are hurled into my face!"

The lament of the Mysore Congress President is no less woe-begone and heart-broken. That being so what must be the suffering of Mahatma Gandhi's own spirit as it watches the misuse of power, bare-faced corruption, inefficiency, incapacity, and the widespread misery that is being sown by persons who pretended to be his followers! It looks as though all his efforts to create a set of honest and virtuous workers, and to allay the misery and increase the happiness of his countrymen, were writ in water and nothing remains now but his memory.

Editor.

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M. N. SRINIVASAN, B.Sc. Hons. LL.B.,
Advocate, High Court, BANGALORE.

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ATMA-BODHA OR SELF-KNOWLEDGE

H. N. Subba Rao, B.A.,

(Continued from last issue).

As further light is not required
To see a burning light;
That self's knowledge fully acquired
Needs no fresh growth is right

Knowledge of the "Vedic sutra"
Which treats of the true self
Negates all the dual ultra
About the self and self.

The body of the "maya's" make
Doth in due course vanish,
Like unto bubble in a lake,
But self can't so vanish

As the "Vedic sastras" do find
The self out of the mind;
The antecedents of the mind
Can't the self ever bind.

As the self is free from body
Which doth some day perish;
Antecedents of the body
In self do not flourish.

Being out of the "Gunas" three,
He is immutable.
Being from all the actions free,
He is unstainable.

Though he is in and out of all
Like unto the "Akas,"
He doth not join them at all
But has his own "Prakas."

He is blissful and self-content
And e'en omnipotent.
He is known as omniscient
And as omnipresent.

Like unto the physic that acts
On life and restores health,
The thoughts of the afore-said facts
Drive out the "maya's" filth.

To the place secluded who retires
To think of the self deep,
Regardless of the sense desires,
The final goal doth reap.

The wake objects are the reflex
Of those in the self deep.
The wise therefore should not perple
And faith in them need keep.

Knowers of the truth ultimate
The names and forms ignore,
For they wish not to estimate
Their intrinsic worth more.

Subjective and objective states,
Of the mind efficient
Do never affect the self's states
Who is omniscient.

All these are unto the "maya"
As fire is to fuel.
They help to oust out the "maya"
As fire burns the fuel.

Until the dawn succeeds the night
The sun doth never shine,
Till mind wins in the "maya's" fight
No scope for the self fine

TEXTILE CONTROL

In pursuance of the decisions arrived at by the Central Government regarding the revised Textile Policy in the Dominion of India and to implement the scheme in the State, the Government have created the post of the Controller of Civil Supplies and have promulgated the following orders:-

1. The Mysore Textiles (Control) Order, 1948.
2. The Mysore Cotton Cloth Dealers' (Licensing) Order, 1948,
3. The Cotton Yarn (Control of Distribution) Order, 1948.

The effect of the first Order will be to bring in legislation similar to the one promulgated recently by the Government of India It has laid down among other things that all the cloth packed before 1st August 1948 should be sold before 31st October 1948. The other two orders regulate the procedure for the grant of licenses to wholesale and retail dealers in cloth or yarn. Only such of those who have been granted licenses can continue to trade in cloth or yarn. The Controller of Civil Supplies has been appointed as the Licensing Authority and he will issue licenses only to such of those dealers as are considered reliable and honest.

The work relating to the administration of the Controls over textiles, paper and cement, the Hoarding and Profiteering (Prevention) Act, and the supply of typewriters to Government offices, which was hitherto being dealt with by the Additional Director of Industries and Commerce, has been transferred to the Controller of Civil Supplies with immediate effect. The public are requested to address the Controller of Civil Supplies on matters relating to the above in future instead of the Additional Director of Industries and Commerce.

Bound Volumes of the *Rationalist* of the last 6 years are available.

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The Manager,
"Rationalist", Mysore.

ACKNOWLEDGMENT

We acknowledge with thanks the Independence Special of '*Kesari*' the vernacular Weekly of Bangalore, adorned with the National Flag on the cover, and interesting contributions by Srijuts T. T. Sharma and K. Hanumantayya B.A., B.L.. and extracts from the speeches of Dr. Nehru, Justice Kania and others. It is embellished with illustrations of the political leaders in attractive poses, and numerous advertisements. Edited and published by Mr. R. S. Narayan, it expects to become a Daily and further enliven public life in State.

A FINE EXAMPLE

Kenneth Smish, the genial motorman and conductor on the Lakeside line in Baltimore, has found a wey to utilize his waiting time between trolley trips. Five years ago dense underbrush and a thicket marked the half-acre loop where his run ended. But Mr. Smith, who had seven minutes to waste before he was due to start back, began putting those few minutes to work.

He cleaned out the brush and weeds and turned the unkempt loop into a garden. Now among the red oaks and poplars bloom Mexican roses, pesuias, zinnias iris and violets, Whitewashed cobblestones border smooth lawns; brick and cinder walks lead to a darbecue pit On a tall pole the American flag flies daily—center of a neighborhood beauty spot created by one man in moments that he might have frittered away !

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"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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THE RATIONALIST

Swan - Song

THE RATIONALIST

Swan-Song

We bid good-bye to the "Rationalist" with a sad heart. Yet, not sad. All things must have an end. And a near-nonagenarian must divest himself of one encumbrance after another and get ready for the end.

The death of its compositor, and printer, and inability of a part-time compositor and printer with poor health to keep up to the weekly ritual, have latterly made its appearance uncertain, like the Moon in a cloudy sky. So when the last issue was sent to the post on a Tuesday instead of Monday, the official concerned coolly ignored it, and 4 days later gave it back to our messenger with the threat that the paper was irregular, and he wished to charge 25 np postage instead of 2 np !

It was like giving poison to Socrates ! And we realised that we were living in a society of ill-behaved boors, and that we should not any longer subject ourselves and the paper to the clumsy arrogance of hot-headed officialdom, rolling with fat salaries, and conceited with official power and immunity !

In 1940, getting a printing press for publishing Vedas and rare Sanskrit works, it struck us that we might have an English Weekly, like the "Young India" of Gandhi and "Indian Social Reformer" of K. Natarajan, which were in vogue then. The name "Rationalist" for it seemed apt to our attitude to life.

So the "Rationalist", God inspired, came into being, did some yeoman service and earned some respectability. Intellectual people, of various walks of life, accorded it praise, and surprised us by their voluntary messages of approbation.

That generation is past. And the "Rationalist" has reached the second generation grovelling in a polluted atmosphere.

So, we thank the "Rationalist" for its placid companionship during 37 years, and wishing it good bye, lay it at the feet of God to be given oblivion. It was to us like Friday to Robinson Cruso, and Sancho Panza to Don Quixote. We thank God for enabling us to continue it thus far. Adieu !

G. R. Josyer
Editor.

H. H. Maharaja Jayachamaraja Wadiyar :

The Palace,
Mysore
October 10-1952

"My Dear Mr. Josyer,

It has indeed given me much pleasure to know that your paper, the "Rationlist" Weekly, has completed its twelve years of glorious service in the cause of the revival of oriental learning, and critical discussions of matters of topical interest. And now it has entered its 13th Birthday, with the issue of the 22nd September 1952.

The invaluable services the "Rationalist" has been rendering for these twelve years, with always a new fresh approach to problems, giving new angles, and suggestive of new thoughts, has certainly made it one of the most heartening weeklies to read. Above all what has been written in your columns in the cause of the Sanskrit language—that vast store-house of great and noble thoughts, ideas and ideals—have already blazed a new trail for others to follow. It is indeed a matter of pride and privilege for all who love our Sanathana Dharma, to own that the "Rationalist" stands for being fearless in its advocacy of justice and truth, in happening to be instrumental in the founding of the "International Academy of Sanskrit Research", and lately of helping in the discovery of the ancient manuscript on "Vaimanika Sastra" in Devanagari script, ascribed to Maharshi Bharadwaja. Surely these are outstanding achievements !

May the "Rationalist" thus be the torch-bearer of all that is best, in its further chapter of memorable history, may the "Rationalist" grow from strength to strength, and be the harbinger of the renaissance of Indian culture, and may your able and scholarly guidance be vouchsafed to it for long, is my fervent desire and prayerful wish!

With all good wishes and kind regards,

Yours Sincerely,
Jayachamaraja Wadiar.

Sachivottama Sir C. P. Ramaswamy Iyer :

The "Grove"
Teynampet, Madras
20-9-52

"My Dear Friend,

I learn from the issue of the "Rationalist" of the 22nd September that it marks the 13th birthday of your paper. On this occasion let me congratulate you on your fine and creative work, and the stimulus that you have given to the formation of unconventional and detached perspectives.

With kind regards, and my best wishes, I am

Your Sincerely,
C. P. RAMASWAMI AIYER.

Bharataratna C. Rajagopalachari : Feb 11, 1964, Madras-17.

Dear & Respected Friend,

I have just received what you have so generously written about me in your "Rationalist" of 10-2-1964. No one has written or said as you have written !

God bless you for your kindly look at me and your affection. May I deserve all you have so fondly and lovingly said !

Yours Sincerely,
C. Rajagopalachari.

* * *

Justice Sir N. G. Chandavakar Kt. : Pedder Road, Bombay.

Dear My. Josyer, April 12. 1919

I received your leter of the 6th inst when I was laid up with fever ; so could not reply till now, when I am free from fever.

I had intended leaving for Bangalore on Thursday last (the 10th inst) but the fever had come in the way.

I now intend starting for Bangalore on Monday the 14th inst. and shall be there on the 16th inst. I shall be glad to preside at the reading of Mr. Gowd's paper under the anspices of the Mythic Society.

We are passing here through a serious situation created by Mr. Gandhi's Passive Resistance campaign. How or where it will end no one can say ! It is deplorable and will, I am afraid, set back our cause unless reason and moderation prevail.

Yours Sincerely
N. G. Chandavarkar.

Justice Sir John Woodroffe, Kt., Calcutta, Les Andelys, France

Dear Mr. Josyer

Your letter of the 30th July has been handed to me in France where I have newly arrived from Switzerland. Your letter was written after I left India. Very many thanks for it. I am pleased to do what little I can for your country of which I am fond, and to which I owe very much. Hindu ideals are those of the most civilized people, though of course numbers in India as elsewhere don't live up to them. I am glad too to know both from your letter and paper that you are also at the good work. I will certainly send you a copy of my books when I get back to Calcutta. Meanwhile I have asked my London publisher to send you the "Maha Nirvana" of which I think there are no volumes in India. Please remind me in case I forget, the day after my return to Calcutta, about 15th November. With many thanks and good wishes to you,

I am
Yours Very Sincerely
John Woodroffe.

My address in Culcutta is Bengal Club.

Justice Sir S. Subramanier, K.C.I.E, LLD., in his Foreword to rranava vada" in 1914:

"I may also invite the attention of English readers to the excellent and felicitous translation of the Preface and the Karika, for which we are indebted to my young friend G. R. Josyer, of Mysore, whose expected brilliant literary career in the immediate future I contemplate with sincere satisfaction !"

Justice M. Basith Ali M.A., Bar-at-law :

Kamal Villa
Hyderbad
30-5-52

Dear Sir,.

I was told by a relative of mine Mr. A. Ghani, retired H. C. Judge, that you were collecting material about Tippu Sultan and Hyder Ali. I should like to know if you have already written any history or intend writing a history of these two rulers. As I belong to this family I have some material with me. I collected same with the idea of writing a book. There are some books in French which are very valuable.

Yours Faithfully
M. Basith Ali M.A., (cantab)
Rtd. H. C. Judge, Bar-at-law
Red Hills, Hyderbad.

II

Dear Sir,

Please excuse me for not acknowledging your kind letter earlier. The reason was that I was out of station for a few days. Let me offer you my most sincere thanks for so kindly sending me copies of the life of Tippu Sultan and other very interesting papers. I really enjoyed reading them. I think the Muslim community of Mysore in general, and the members of Tippu Sultan's family in particular must be grateful to you for writing this book. Your endeavour to depict the Sultan—the first nationalist of India-in his true colour, is indeed very admirable. Few people have the courage to do so! Only a man of your liberal ideas and noble sentiments can afford to do so ! It was a pleasure to me to learn from your letter that you had seen my late lamented father, Mr. MirKamaluddin Ali Khan. It is no exaggeration to say that he was the Sir Syed Ahmed Khan of Mysore. Though he did not know English he was abreast of times. He was the first to send us to Aligarh, then to England. How I wish I were in Mysore to make your acquaintance! Mysore must be proud to have Journatist like you I wish you were in Hyderabad where you could have easily started a daily with success. I have a mind to visit Mysore. I am eagerly looking forward to meet you. I have written the "Hundred years History of the Asifias Court," but it is in Urdu. Otherwise I would have presented a copy of it to you. I wonder if you know that my father gave away the house in 100 feet road to the Municipality to be used for locating a school, and Rs 5000 were given to the Mysore University for awarding scholarships to poor students. I have no idea how these endowments are working.

Yours Sincerely
M. Basith Ali.
Rd. High Court Judge.

Thanking you once again,

22-6-52

Mahatma Gandhi : Yerrawada : Poona

Dear Friend,

I thank you for your letter and Ingersoll's Selected Speeches. I hope to read them in due course.

Y.C.P.
25-1-39

o G. R. Josyer M.A.,
Mysore, S. India :

Yours Sincerely
M. K. Gandhi

Bharataratna
D. K. Karve

Indian Women's University,
Poona 4
19th August 1930

Dear Mr. Josyer,

It is long since I wrote to you and heard from you. I hope you are doing quite well. I send per book post the new report of the University and the account of my world tour. These will give an idea of the University. I wish you would come this side and see some of our institutions in Poona.

Yours Sincerely
D. K. Karve

Sachivotta.....
Sir C. P. Ramaswamy Iyer :

Trivandrum
4th June 1932

Dear Mr. Josyer,

It was very refreshing to get a letter from you, and I may assure you that I am very often thinking of you and your literary activities. I read the other day with great interest the reprint of your lecture on Tippu Sultan, and I have just been reminded of your activities by Mr. Ramgopal.

Wishing you all luck and prosperity, and with regards,

I am Yours Sincerely
C. P. Ramaswamy Iyer.

Dewan Sir Mirza Ismail K.C.I.E :

Mysore
15-10-35

I congratulate you most heartily on the recognition you have won. I feel proud of you, and hope that you will make yourself more and more useful to your State.

Mirza Ismail.

P. S. Dewan hopes you will wear the medal on public occasions.

C. Noronha
Private Secretary.

(On seeing the "Great Silver Medal" from Alliance Francaise, Paris, during a session of the Representative Assembly.)

President Woodrow Wilson, U.S.A :—

"The White House,
Washington
15, December, 1920

My Dear Mr. Josyer,

Allow me to express my appreciation of your letter of the fifth of November. It is very gratifying indeed to receive such assurances of friendship and approval.

I have no doubt that the manuscript to which you refer is thoroughly worth reading, but I am sure you will understand that with my present engrossments, and in the present state of my health, it is not possible for me to undertake to read it.

Sincerely Yours,
WOODROW WILSON."

* * *

John Randolph Bolling, Secretary to President Wsoodrow Wilson—

Washington, D.C.
5th September, 1921.

"My Dear Sir,

M. Wilson asks me to say that your letter of 3rd August has given him a great deal of pleasure, and that he is glad to know that he has such a true and loyal friend. He appreciated the quotation which you enclosed, and has asked me to put it on his reading table where he can enjoy it this evening.

Mr. Wilson hopes you will not hesitate to write to him whenever you feel impelled to do so.

Your very truly
John Randolph Bolling.
Secretary."

* * *

Bharataratna Sir M. Visweswaraya, K. C. I. E., LL.D.—

Uplands, High Ground
Bangalore, 1st Nov. 1948

"My dear Mr. Josyer,

I am indebted to you for your courteous letter dated the 28th October last.

You ask me whether I remember you. I have a distinct recollection of your place in the public life of Mysore as an independent critic of men and affairs. This impression is of a period during which I was in office in Mysore more than 30 years ago.

I am glad to learn you are writing the History of Mysore. I am sure anything you say in that respect will be of permanent value.

Your reference to my age and your assurance that I have not softened or visibly sunk is gratifying. The truth is, old age left its card on me a long time ago, but I have been saying—"Not at home"! I want to avoid senility and second childhood if I can, if my will-power lasts.

With regards and all best wishes,

Yours Sincerely,
Visweswaraya.

Mrs Maud R. Ingersoll Probasco; 72, Irving Place,
"My Dear Mr. Josyer, New York.

There are no words in which to express my gratitude to you and Mr. Ram Gopal for what you have done in making my father's works known in far off India.

I have read Mr. Sarda's "Foreword", your "Appreciation", and Mr. Ram Gopal's "Introduction", with the deepest emotion. Such words of appreciation of my father give me the greatest happiness that I can know. You have my deepest and most heartfelt gratitude!

Thanking you again and again, and with every good wish to you and your pen,

Gratefully Yours,
* * * Maud R. Ingersoll Probasco."

The Editor, "Punarvasu," Mylapore, Madras :

Permit me to congratulate you on your excellent article "29th Year". My own impression is that every line of it should be read, reread and digested by all our politicians, of all shades, from top to toe. Would it be too much to request that a reprint be made and sent to all Governors and major Ministers of all shades? The cost will be worth it!"

The Editor, "Truth" Chowringhee, Calcutta :

"We print here an extract from Sri G. R. Josyer's thoughtful brochure, "Dharma". Sri Josyer is one of those great men who have for a half century steadfastly preached and thought and tried to lead Hindus along the paths of their Shastras".

Sri M. O. Alasingrachari, B.SC., B.L., Editor, "Bhaktan", Madras :

"I am very glad to read in the Rationalist of the 27th that it has completed its 14 year, and its 15th year has started. Kindly accept our heartiest congratulations on having successfully run the journal all these years. During the short period in which I have been reading your journal, I am very much impressed with your independent views and your bold criticism of people, where criticism is necesssary, without fear or favour. Such independent journals are absolutely necessary, especially in these days when there are practically no journals with fair and independent views like your journal. Let me wish your journal many, many happy returns of its birthday!"

Sri D. L. Acharya, Rtd. Dy. Registrar of High Court, Bangalore :

"You are an encyclopaedia of knowledge, you have done varieties of research works in various fields—Literary, Historical, Philosophical, and many more. It would occupy volumes of interesting reading to narrate in detail all the work you have done so far, disinterested work but solely for the good of our country and its people.

No titles, no encomiums will last–for ever. It is the work done and left behind for the good of the country and its people that endures: cf., Yagnavalkya, Manu, Kalidasa, Shakespeare, and some others. So you are a Karmayogi."

Professor A. R. Wadia : Senate Hall
Mysore

"I admire the courage of Mr. Josyer when he boldly refers to the policy of this University as practically strangling the study of Sanskrit. It is a harsh word, but it is not harsher than truth. Sanskrit as an optional is a mere eye-wash !"

(Speaking in the Mysore University Senate on the attempt to scuttle Sanskrit and boost Kannada).

Sir T. Thuboo Chetty, kt : Park House, Mysore
My Dear Mr. Josyer, 9-3-45

I have been wanting to write and express my grateful thanks to you for the nice articles you have kindly written in the "Rationalist" on my father. The present generation does not know him, and you have pen-pictured in such a manner as to make his life and career an ennobling study

Yours Sincerely
T. Thumboo Chetty.

Professor R. S Banerji, Calcutta-56.

All parts of "Shringara Prakasha" are the fruits of your sustained labour and profound erudition. We, the teachers of Jadavpur University, Calcutta-32, are looking forward to your next parts of Bhoja's Magnum Opus. Kindly send me as soon as the parts are ready.

Yours Sincerely
R. S. Banerji

Dr. V. M. Kulkarni, MA.PH.D. Bombay
Director of Languages, Maharashtra State, 22-12-73
Dear Sri Josyer,

I am extremely happy to know your edition of "Vymanika Shastra," a unique work, is published through your tireless efforts. The whole world of scholars has been laid under deep obligation by you. I pray you are enabled to publish the concluding volume of "Shringara Prakasha" soon. Further, I pray god He bestows a long and healthy life of 120 years on you, to serve the cause of Sanskrit learning !

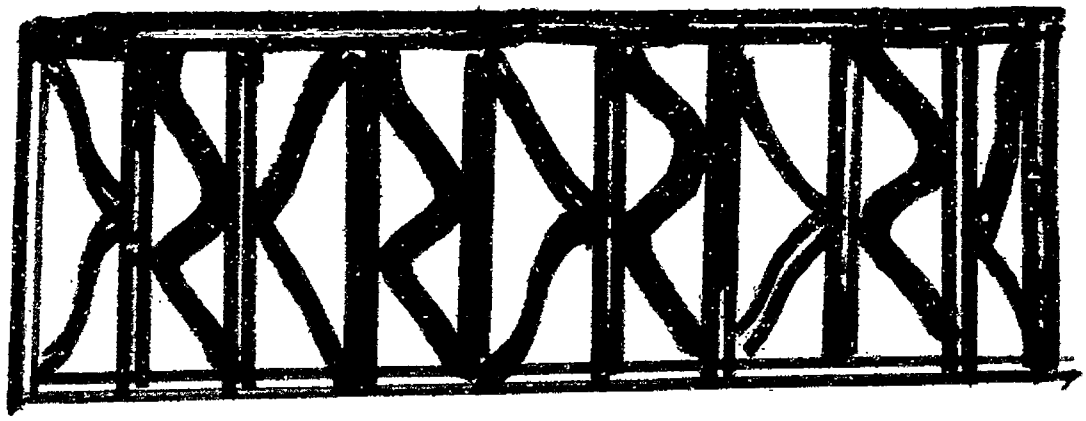
I am Yours Sincerely
V. M. Kulkarni

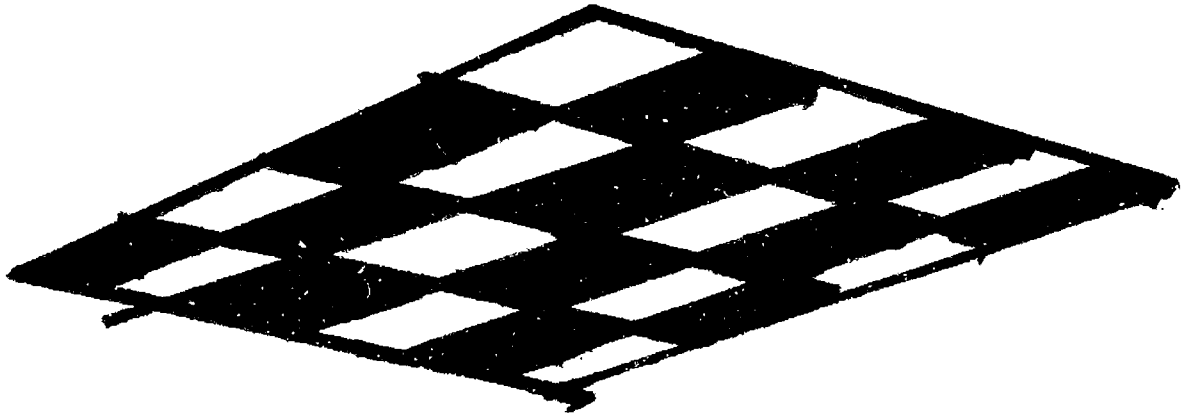
Justice T. Paramasiwa Iyer : Bangalore,

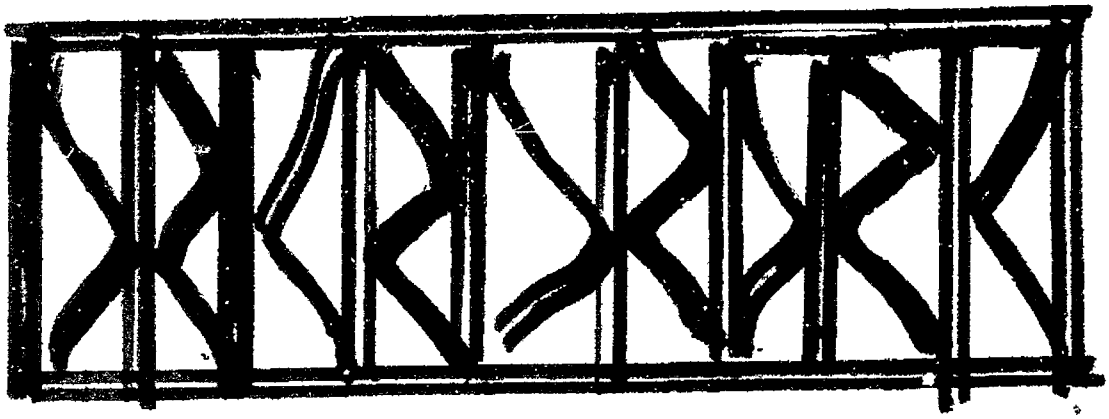
Mr. Josyer's articles on Mirza's Dewanship are like Junius in English literature !"

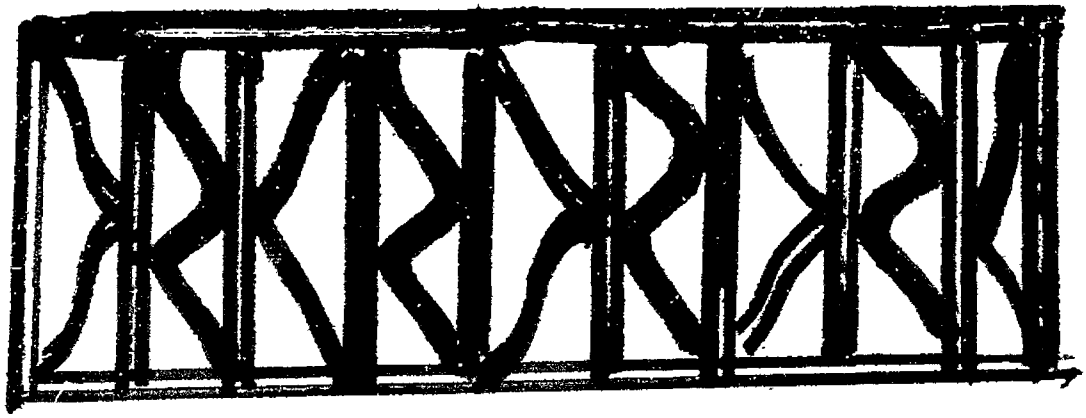
Professor M. H. Krishna, Mysore :

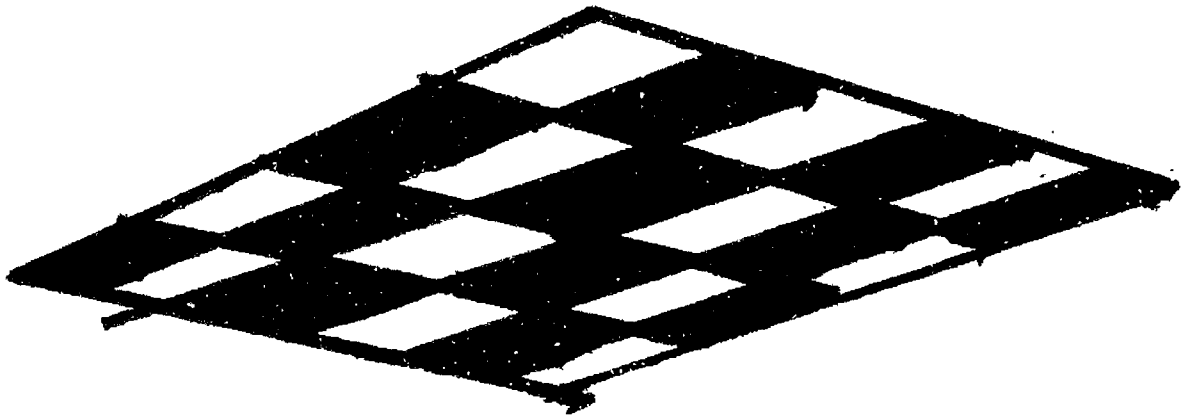
"I am astonished at the style of the Mirza articles. Your old claim for the Nobel Prize does not now seem surprising."

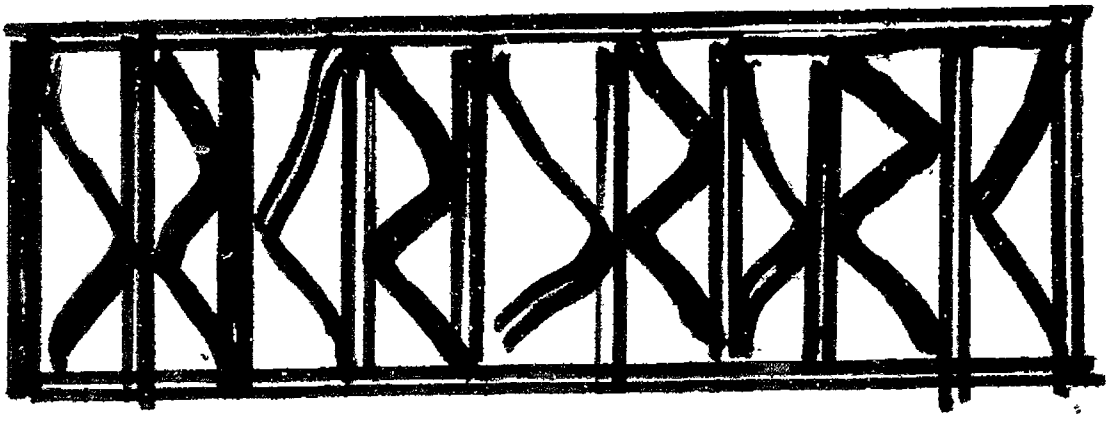


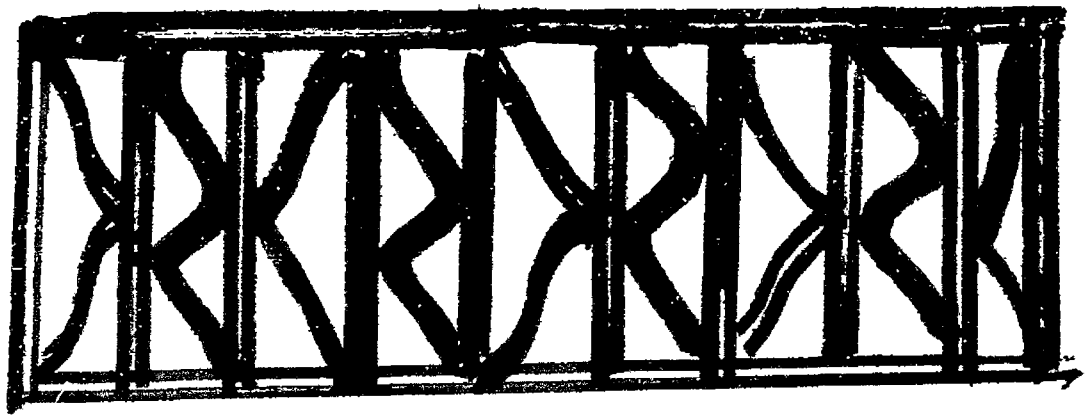


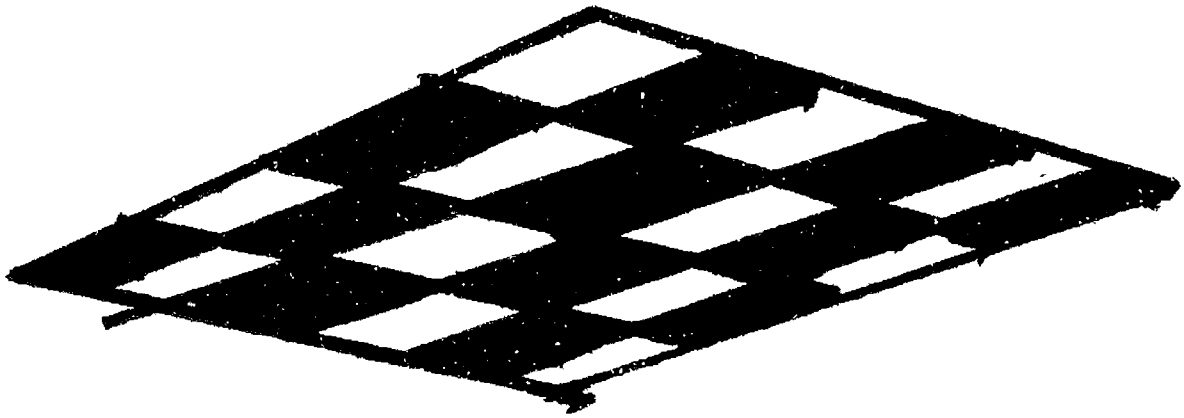


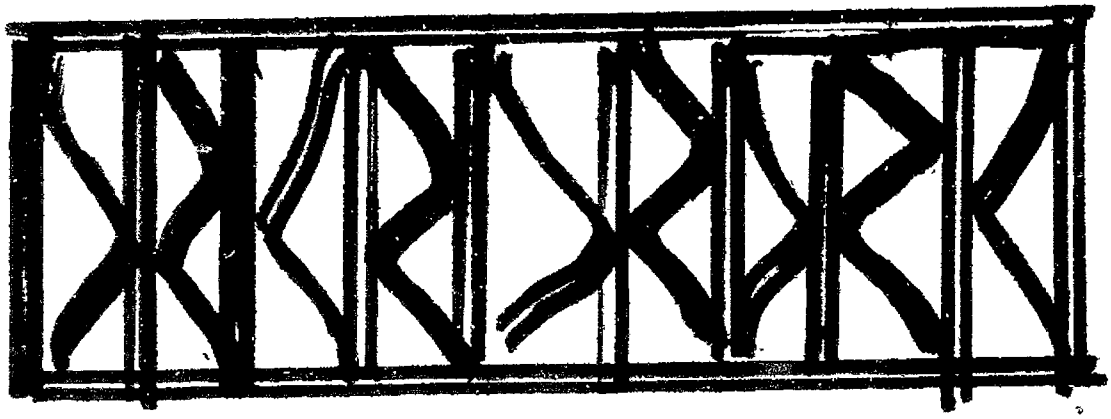


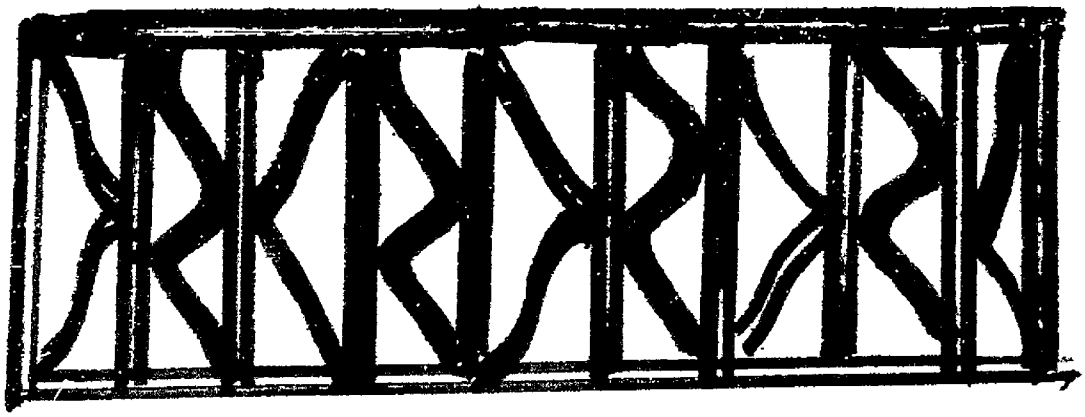


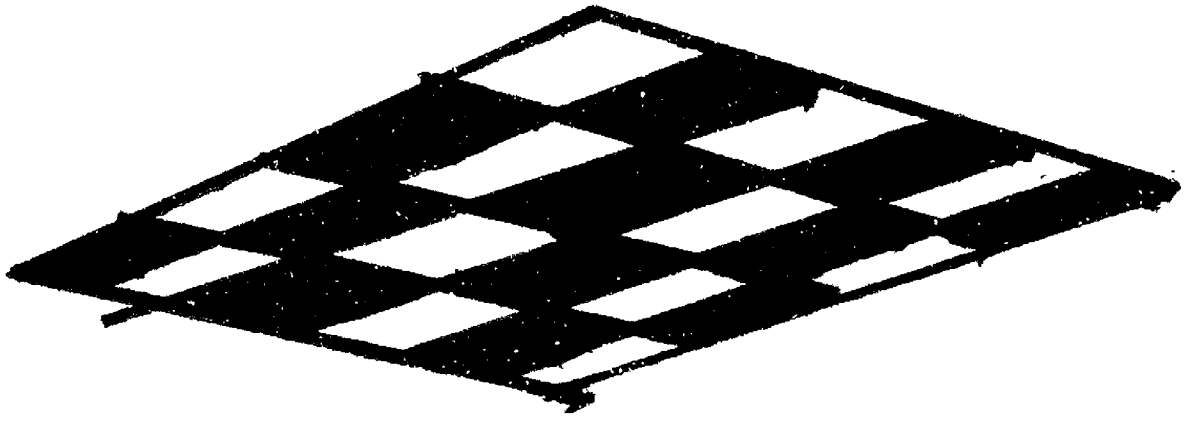


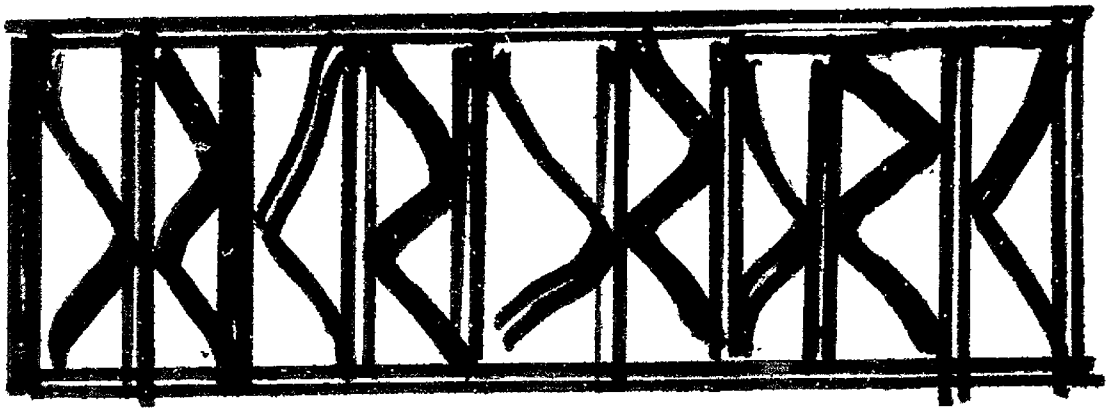












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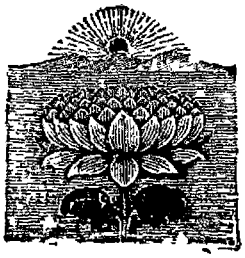

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest,

Proprietor & Editor: G. R JOSYER, M.A., F.R.E.S Asst. Editor: G. S JOSYER, M.A.

VOL. IX No. 1] MONDAY 20-9-1948 [PRICE 0—1—6

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NATIONALISATION CONDEMNED

ಪಂಡಿತ್ ಜವಾಹರ್ ಲಾಲ್ ನೆಹ್ರೂರವರ ಅಭಿಪ್ರಾಯ.—

ಕಾಂಗ್ರೆಸ್ ಆರ್ಥಿಕ ಯೋಚನೆಯ ಉಪಸಮಿತಿಯ ವರದಿಯ ಬಗ್ಗೆ ಚರ್ಚೆಯಲ್ಲಿ ಪಂ॥ ಜವಾಹರ್ ಲಾಲ್ ನೆಹ್ರೂರವರು ಮಾತನಾಡುತ್ತಾ "ಕೈಗಾರಿಕೆಗಳನ್ನು ರಾಷ್ಟ್ರೀಕರಣ ಮಾಡಬೇಕೆಂಬ ಮಾತುಗಳಿಂದಲೇ ಪ್ರಯೋಜನವಿಲ್ಲ ರಾಷ್ಟ್ರೀಕರಣವಾಗಿ ಜನರೆಲ್ಲರಿಗೂ ಸಮಾನರೀತಿಯಲ್ಲಿ ಹಂಚಿಕೆಯಾಗಬೇಕಾದರೆ ಮೊದಲು ಸಾಮಾನುಗಳ ತಯಾರಿಕೆಯಾಗಬೇಕು. ಈಗಿರುವ ಕೈಗಾರಿಕೆಗಳ ರಾಷ್ಟ್ರೀಕರಣವು ಇನ್ನು ಐದು ವರ್ಷಗಳ ನಂತರ ನಡೆಯಬೇಕು. ಈ ಮಧ್ಯೆ ಹೊಸದಾಗಿ ಆಗುವ ಕೈಗಾರಿಕೆಗಳು ಸಾರ್ವಜನಿಕರಿಂದಲೇ ನಡೆಯಬೇಕು", ಎಂದು ಹೇಳಿದರು.

"Pandit Nehru further declared that it would be far better for the State to concentrate on vital new industries than go about nationalising old ones. He would suggest to the Government that they would do well first to fulfil their primary task of feeding, housing and clothing the people before they thought of Nationalisation."

APPEAL BY THE BOMBAY MERCHANTS' CHAMBER TO PANDIT NEHRU:—

"Stop any Further Nationalisation."

The Chamber sent a telegram to Pandit Nehru "that there should be no question of the existing undertakings being transferred from private to public ownership. Further it stated that Nationalisation wherever in vogue, is still in an experimental stage. It is too early to be dogmatic about its chance of success as a permanant and an universally applicable policy. In the limited sphere where the experiment has been tried and is in operation in this country, the results are generally disappointing."

BOMBAY MANUFACTURERS' SUGGESTION.—

The Committee of the All-India Manufacturers' Organization, Bombay, is of opinion that a precise statement from the Government on the subject will be welcomed. It however objects to the A.I.C.C. subcommittees five year's time limit during which the existing conditions will not be disturbed. While the Committee considers that the period is inadequate, it suggests that "if Indian Commerce and Industry are to play their legitimate role in the economic reconstruction of the country, they should be assured that the existing conditions would not be disturbed at least for ten years after the acceptance by the Government of the planning committee's recommendations.

VIEW ON THE WORKING OF BUS TRANSPORT SYSTEM BY COL. J. W. KOTETAWALLA, MINISTER OF TRANSPORTS AND WORKS, CEYLON.—

"He said that he was not convinced that the Nationalisation of the Transport Services had proved to be a success."

MR. B. P. AGARWALLA, PRESIDENT, DEVELOPMENT OF COAL INDUSTRY IN INDIA.—

On the question of Nationalisation of Industries, Mr. B. P. Agarwalla said that Industrialisation of the country in a real sense had just begun, and it was unwise to uproot the existing system of private enterprise. He urged upon the Government "not to launch upon a doubtful scheme of Nationalisation, at least for a period of 20 years but to allow sufficient scope and encouragement to private enterprise."

VIEWS OF MR. BHAGVANDAS MEHTA.—

Speaking on Nationalisation of the industry, Mr. Bhagvandas Mehta, M.L.A., said, "Nationalisation will mean the death-knell to private initiative and private enterprise." He added, "In State management and control of industries, one mistake on the part of a bureaucrat would entail huge losses for the whole country, whereas in the case of private enterprise there is the necessary corrective of competition, and even if there are mistakes, it only affects the individual company. We have to accept the World as it is and, to my mind, incentive there must be and the profit motive cannot be done away."

CIVIL RIGHTS

Mr. L S. Raju M.A., (Hons). B.L. Advocate and President, Civil Liberties Union, Bangalore writes as follows:—

The battle of Civil Liberties has to be strenuously and constitutionally fought on several fronts One is the Court of Law; the other is by the Press and Platform and a third is the Bar.

The recent considered and able judgments of the High Court by His Lordship the Chief Justice, Justice Venkataramiah and Justice Puttaraj Urs held in clear and unmistakable terms that no offence of Contempt had been committed and that the Tribunal had no jurisdiction. The Judgment further held that the High Court had undoubted jurisdiction under Sec. 491 while Justice Sri R. Puttaraj Urs went further and held that the High Court had jurisdiction under Sec, 10 of the High Court Act also and that the said powers cannot be taken away by the Government under Sec. 31 of the Government of Mysore Act.

The result is that the Petitioners In the Contempt Cases were held by the highest Tribunal in the land to be innocent and were acquitted of the charges levelled against them. Neverthe'ess what we find in the latest Act promulgated by His Highness is that on the advice of the Ministry the sentences and others passed in the Contempt Cases are validated. This is a state of affairs which finds no parallel elsewhere There are and may be instances where such legislation (as in the case of martial law or Police excesses) indemnified the guilty and made them legally innocent and not suffer punishment. The converse v z making the innocent guilty and suffer punishment is unprecedented, unknown and opposed to every recognised canon of jurisprudence. As I said in the High Court the Constitutional Monarch who acts on the advice of the Ministry is not to be blamed or criticised for this and the Ministry alone must take the responsibility for this I wholeheartedly and gladly agree with the views expressed by Mr N. Chandrasekhara Iyer Retired Judge, Madras High Court published in the Madras Mail of 11-9 48.

Seeing therefore that in a Constitutional Monarchy it may sometimes happen that the Ministry may sometimes tender wrong or ill-considered advice to the Monarch, it is necessary that certain fundamental rights including the powers of the High Court by way of Superintendence and Control and issuing writes of Habeas Corpus etc. should be freezed into and made part of the new Constitution of Mysore. Then alone there will be safety of Civil Liberties in Mysore.

Unless there is vigorous, constant healthy and sustained public agitation and an organised constitutional opposition to the Ministry in power, undesirable things such as have occurred now cannot be effectually prevented. Experience shows that even in well known democratic countries, in the absence of vigilant public opinion and opposition, even the "responsible Ministries" tend to develop Fascist tendencies and become autocratic.

Kolar Gold Field

WISE COUNSELS

The management have their problems and their difficulties. They endeavour to solve these, and to be in a position to serve the best interests of employees. In this they are particularly helped by the many loyal workers who recognise that effort and endeavour are dignified, and that discipline, reason and courtesy are things to be cherished with pride, in an atmosphere of constructive co-operation.

They have confidence that this represents the vast majority of employees whose wise counsels must prevail.

(K.G.F. MINING BOARD.)

The Rationalist.

Monday 20-9-1948.

THE "RATIONALIST"

Noiseless and silent like the Sun, the "Rationalist" has finished 8 years of its existence, and is starting on the 9th. Like the Sun it has not taken one holiday during all this period.

No one has asked the Sun to shine or blaze. Nobody pays him for it. Some worship him. Some seek him for their sun-bath. Some get sun-stroke from him. To him it is all one, because he is not after effect.

Let us guess what the Earth would be without the Sun. No day, but all night, as in Iceland during part of the year. No eagles and peacocks and parrots, but flapping bats and hooting owls. No clouds, no rain, no rivers, no vegetation. Nothing but a dead frozen inert mass! But the world would get along without the "Rationalist."

We have sometimes asked ourselves why not stop it and save us the extra worry.

But its starting was not by our own volition, but by the impulse of God. It has created a name, albeit a small name, for itself. We heard a Royal voice observe, "The *Rationalist* is like an oasis in the midst of a Sahara." The most outspoken of the State's lawyers, who shows bullies their place, wrote recently, "I am sure you will have a lot to say about these things after the High Court delivers its judgment." A respected septuagenarian elder writes, "I take the liberty of congratulating on your "Rationalist" leader of the 13th inst." There are others also who desire that it should do better than it is doing. Therefore, for the time being, we have no option but to carry on, and leave it to God to stop it when He likes. *Editor.*

H. E. GOVERNOR GENERAL JINNAH

Normally Mr. Mohammad Ali Jinnah might have retired as a High Court Judge, or Member of the Viceroy's Council. But being pugnacious, adamant, and intractable, he died as Head of the largest Moslem State in the world!

Born in 1876, of a Khoja merchant at Karachi, sent to London at the age of 16 to study for the Bar, he attached himself to Dadabhoy Naoroji, then the most beloved of the Nation, as the First Indian Member of Parliament;—when he came to Bombay in 1893 to preside over the Lahore Congress, his reception was the envy of the Gods, even pearls being offered to him in garland! Returning to India and settling in Bombay in 1897, he put himself heart and soul for Hindu-Muslim unity, against separate electorates, and into the Nationalist agitation.

In 1917 he became head of Mrs. Annie Besant's Home-Rule Movement in the Western Presidency.

We recall a meeting with him at the West End Hotel, Bangalore, on his way to Ooty with Mrs. Jinnah,—a spruce, wiry, sharp-faced medium-sized personage, with a quiet voice,—"When Lord Willingdon was leaving Bombay, some men wanted to give him a public address in farewell. I told them that if they did any such thing in the name of the public, I would ask my 700 branches all over the Presidency to protest with one voice against it!" We had arranged for his addressing the public of Bangalore on that occasion.

Subsequently he branched off into the Moslem League and worked for its aggrandisement with fanatic zeal.

Judged with dispassion, he cannot be blamed. Politics is the clash of wits, clash of tactics, and clash of personalities, and the men who yield cannot throw the blame on the winner

and call him a fiend. It is like students pleading that they failed because the examiner did not give them marks! If you are not able to put forth your case with success, you prove yourself unfit to lead. And if the nation cannot put up better men than you it will have to take the consequences.

So Mr. Jinnah's adamantine plea for his community and success thereat, lifts him into the rank of the great, just as Mahatma Gandhi's bid for making the British Quit India and success thereat, lifts him into greatness in our eyes.

We are inclined to opine that individualistic nationalism of the braggart type either for Moslems or Hindus, is not the best of aims, Individuals bent on power, and individual nations bent on power, are both a menace to the people at large. But that seems to be the world. However, among the historical figures of the 20th century Mr. Mohammad Ali Jinnah cannot be denied a high rank.

His soul is gone! Where has it gone? To join Mr. Gandhi? To pursue Mr. Gandhi? Neither Raman nor Radhakrishnan can answer, if they talk a hundred thousand words at a stretch!

Editor.

"THE RATIONALIST."

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DECLARING HIGH SCHOOL OPEN

HIS HIGHNESS'S SPEECH

CITIZENS OF NAGAMANGALA TALUK AND MEMBERS OF THE MUNICIPAL COUNCIL

"It has been for some time my desire to pay a visit to this Taluk and to see the conditions prevailing here I am glad I have been able to do so. It is true that nature has not provided you with the same facilities which are found in some other parts of the State and that owing to scanty rainfall your taluk is badly situated for agricultural production. The very drawback which nature has imposed on you, has certainly made the people of this taluk more enterprising As you have pointed out in the Address, citizens from this area have shown a commendable spirit of enterprise have gone abroad to several places and have found useful employment and improved themselves materially

I am aware that conditions must improve in this area by such artificial aids as human energy and Government can supply, and that the exodus of the people owing to hard conditions is not a solution of the problem. You have referred to the starting of cottage industries and their improvement and particularly to the brass industry, for which Nagamangala stands famous. My Government are seriously considering the question of organising and encouraging cottage industries and the brass industry is, I understand, having their special attention. I hope and trust that with the co operation of the people and with the special attention which my Government have decided to pay to this part of the State, the handicaps of nature may not be seriously felt. Your request for improvement of water supply and for constructing a bridge across the Shimsha at Arakere will, I am sure, have the sympathetic consideration of my Government. I am particularly anxious that all sections of my people, wherever they may be situated, and however handicapped they may be by natural conditions, should feel that their interests and well-being are constantly under my consideration and that of my Government. The High School that has been sanctioned by my Government for improving the educational facilities is indeed an indication of the interest, which they are determined to take particularly towards the less fortunately placed areas of the State.

I have great pleasure in declaring the High School of Nagamangala open."

LAYING FOUNDATION STONE OF HIGH SCHOOL

HIS HIGHNESS'S SPEECH

"MEMBERS OF THE KRISENARAJAPET TOWN MUNICIPAL COUNCIL,

It gives me very real pleasure to visit this Town which is named after my revered Uncle and to know the progress that has been made since the days when it was known as Attikuppe. As you have pointed out in your address, this town is expanding and the need for extending this area is keenly felt. I am therefore, glad to note that the Municipal Council is taking steps to lay out extensions so as to meet the ever-increasing pressure on accommodation. I trust that your extension will be properly laid out, care being taken and attention paid to modern town-planning methods in the distribution of sites and in the erection of buildings thereon. It will be advisable for you to get the views of such town-planning experts whom my Government will make available for the purpose and to see that both from the architectural and utilitarian point of view, the extension is one of which the Municipal Council may well be proud. I have much pleasure in acceding to your request that the extension be named Jayapura.

You have referred to various needs in this Town and they are as usual connected with the water-supply and medical relief I am sure my Government will pay very early attention to your request that the Maternity Home here may have the services of a lady doctor. My Government will also give sympathetic attention to your request regarding water supply though the proportion of the cost that will have to be borne both by the Council and the Government will have to be very carefully considered. The position of the Municipality the extent to which it has taxed its citizens and the resources so available will all no doubt be taken into consideration by my Government when it comes to a decision on your request.

It has pleased me to note that a proper building for an High School in this area will shortly come into existence. The generous donations of the family of Sri Dunda Setty and of *Dharmaprakasa* Sri V. D. Rajaram Mudaliar together with the very liberal grant, as you have acknowledged, given by my Government, will enable you to construct a proper High School building and a Hostel. I am sure the people of Krishnarajapet are thankful to these generous donors for enabling them to achieve their objective. I thank you for the loyal greetings that you have extended to me and the good wishes that you have extended to my family. I have great pleasure in now lying the foundation-stone for the High School building of Krishnarajapet."

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ATMA-BODHA OR SELF-KNOWLEDGE

H N. Subba Rao, B A.

(Continued from last issue).

As the neck-lace is not perceived
Except with its knowledge
The self also is not perceived
Without his right knowledge.

As a stump at dusk is taken
For an object of life;
The self too is likewise spoken
Of as the human life.

The belief of non-duelty
Reacts to duelty
By virtue of egoity
And mental vanity.

Constant efforts to know the self
In due course fit one's self
To find the oneness of the self
With one's personal self.

Like unto all the earthen ware
Have been the mud alone
The selves all likewise should aware
They are the self alone.

Who doth shun the triple aspect
Of one's own mundane self.
Will thence forward have the prospect
Of oneness with the self

Who doth cross the sea of desire
Like unto Sita Ram
And kill its adherents entire
Doth become "Atma Ram."

Until the illusive pleasures
Are well disregarded
The divine and real pleasures
Could not be awarded.

Like the ether's independence
In all the earthen ware
The self has his independence
Through out every where.

When the streams reach the sea water
They become one water
Likewise the selves if reach the self
They are one with the self.

Attempts for the knowledge refined,
For gain of highest kind
And for similar state of mind
Rest in the self's behind.

No other sight above whose sight
And might above whose might
And knowledge after knowing right
Refer to the self's right.

The true conviction of the wise
Regarding the self's size
Is his fullness in lengthwise
And in the breadth likewise.

The upanishads in one voice
With no scope for fresh choice
Declare the self as ever true
The rest all as untrue.

Body is like unto the milk
And the self like butter,
Although more preferred is the milk
The most is the butter.

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G. R. JOSYER, M.A HONS., F.R.E S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1929-30, EDITOR: YAJURVEDA II VOLS, & RIGVEDA PADA, EDITOR "RATIONALIST.

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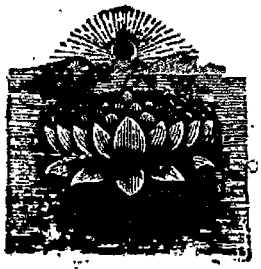

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EXPERIENCE COUNTS!

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Mysore Makes Many Products

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ON A PRESS NOTE

Mr. L. S. Raju, M.A., (Hons), B.L. Advocate and President, Civil Liberties Union, Bangalore, writes as follows:—

Anent the Government Notification issued on Thursday regarding the proceedings relating to Revision Petitions in "Contempt Cases", terminated in the High Court on 9-9-1948, it is necessary to say a few words.

With the Hyderabad issue occupying important attention of all parties and a necessity for co-operation with the Government here and elsewhere in the present emergent situation, one would naturally like to avoid controversial matters over purely domestic issues Anyhow the Government having chosen to issue a Communique it becomes necessary and justifiable to refer to it.

The reiteration in the Communique of the view that the independence of the High Court is essential and the statement "that the Government have been animated by no motives and certainly by no vindictiveness towards any individuals" is reassuring and welcome. Surely no Government especially a popular Government should be animated by such motives in any case.

There is a reference in the Communique for the grant of bail "after Court hours and without any notice being given to Government". The Judgments against which Revision Petitions were filed were themselves pronounced at 4 50 P M. and copies of the operative portions of the Judgments were furnished at about 5-45 P M. Naturally motions for bail could only be made afterwards. Judges of Courts especially of High Court who regard the liberty of the subject as sacred and want to give immediate interim relief by way of bail or otherwise, act and have acted quickly at any hour of the day or night, and they ought to do so in proper and clear cases.

There are precedents for this in our own High Court and elsewhere. e.g, the order directing release of certain Editors of news-papers in 1942 by Singaravelu mudaliar J. at 6-45 P.M., in the High Court, and the release warrants issued by the City Magistrate at his residence at about 9-30 P.M.

On 10 9 48 myself and the two other Petitioners were released at 9-30 P M. by mere telephonic communication. The Madras High Court has communicated such release by telegrams.

Justice Newsam when he was presiding over the Resident's Court both at Bangalore and at Chittoor gladly welcomed such motions at any hour, night or day and gave immediate interim relief in several cases.

In England and America there are rules by which the detaining Officer is empowered to act immediately and release detenus or prisoners by telephonic communications from competent authorities.

As regards notice to the Government before bail wes granted, it is not necessary in law unless legislature in any particular case has so expressly enacted, as for example 130 A of the Defence of India Rules.

As regards powers of the High Court to release on bail Sec. 498 of our Code of Criminal Procedure apart from other sections enacts as follows:

"The High Court or Court of Session may, in any case, whether there be an appeal on conviction or not, direct that any person be admitted to bail."

Justice Mukherji in an Allahabad Case says—

"the High Court's power of granting bail is conferred on it by Section 498 and is entirely unfettered by any conditions."

Having regard to the final Judgment of the High Court holding that the committee had no Jurisdiction and there was no Contempt, I say with respect and gratitude that the order of Justice Sri R. Puttaraje Urs releasing on bail is correct and proper and is a good and healthy precedent in similar instances.

As laid down by a leading Law Lord in England "Where Justice demands the grant of immediate relief, Judges must act quickly and boldly."

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಸಾಮಾಜಿಕ ಪ್ರಜಾಪ್ರಭುತ್ವ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

I do not wish to say anything regarding the Petitions for cancellation of bail by the Government and the language in which the said Petitions were couched. Let the Minister for Law who is himself a good and able Lawyer and a lover of freedom and has fought many a battle for the sake of freedom, judge it himself.

Regarding other matters dealt with in the Government Communique I cannot do better than state what Mr. Justice Chatterjee of the Calcutta High Court held in similar circumstances in a recent Full Bench of the Calcutta High Court.

Mr. Justice Chatterjee felt that the manner in which the High Court had been dealt with by the Executive was not proper Recalling the Governor General's action in 1943 when an Ordinance issued by him was pronounced invalid and the Governor General had to promulgate a new Ordinance Mr. Justice Chatterjee said no attempt to prevent the Court from pronouncing upon the important questions of law was then involved as had happened in this case Mr. Justice Chatterjee said it was strange and perhaps without any precedent that anything should be done to render the deliberations of the Full Bench infructuous on the question of doubts about the interpretation of Section 16 of the Security Act.

He maintained that the relation between the Executive and the Court should be same as has been stressed by the Judicial Committee of Canada in a recent case.

"It is the duty of the crown of every branch of the executive to abide by and obey the Law. If there is any difficulty in ascertaining it, the Courts are open to the Crown to sue, and it is the duty of the executive in cases of doubt to ascertain the Law, in order to obey it. Not to disregard it."

The judgment says:

He said the authorities responsible for framing and promulgating this ordinance should have waited until the final Decision of the High Court had been reached and it was only wise that the Government should have accepted it. According to him nothing should be done which may tend to bring the authority or the administration of the law into disrespect.

In conclusion he said the Court had to dischage its function and nothing should be done to make it difficult or impossibe for the High Court of the province to act as the great umpire on constitutional issues or to undermine the authority of the Court as the protector of the rights which were guaranteed to the citizens by the law of the land.

A YOUTHFUL PROTEST

EDUCATION TO-DAY

Writes a young correspondent,

The present system of education is not good for the welfare of India. Our leaders and many great men condemn it as disadvantageous to our social, economic and particularly religious life. Mahatma Gandhijee, who sacrificed his life for the welfare of India said that the present educational system produces only a slave mentality Swami Vivekananda said that it only makes our youths crammers. Moreover, it is a system based on foreign influence, inclination and teachings It does not suit the environment of India. It is not helpful to the development of industries in our country. Indian students who attend the colleges and universities are weak both physically and mentally on account of not getting adequate training in both cases.

India was once in the highest point of her glory in all fields. Due to the British rule in India for about one and a half centuries, she suffered from slavery and illiteracy. Life is a lighted passage from one dark place to another dark place. In that golden period we must think what is the motive of our living For this, a good education is necessary for every human being. Ancient Indian system of education aimed at elevating the soul from human to divine. Alas! We have lost such a glorious system of education which was once our own. Even now we have time to recover. So, I humbly request our great leaders to bring back the ancient Indian system of education to life and provide the students with the same No doubt, some modifications are necessary to suit modern conditions. But, the basement of the present system of education should be of ancient Indian culture.

18-9-48. Sheshachela Sarma,
Veda Vidya Mandir, Gubbi.

The Rationalist.

Monday 27-9-1948.

PRESS NOTES

We have no grouse against Government. We have no antipathy against the persons constituting the Government either. The community of the Minister does not matter to us. To us he is just a citizen placed in power.

Governments should be run with dignity, with wisdom, with ability. If they fail to so run it, they bring disgrace on it, and confess themselves incapable. They make their fellow-citizens feel ashamed that they cannot put up better men, and, having misused the chance of a life-time, they make themselves contemptible for all time.

We do not consider that a man born in U.P., or Gujarat, or Bengal, is superior to a man born in Mysore. We do not consider that a man born in one community is as such superior to one born in another community. Therefore we do not look up to or look down on any one as such, or despise any one at sight. Therefore if we make remarks adverse to any Government measure or statement, it is without prejudice against personalities, but like a well-meaning passer by who points out that the purse has fallen, or the coat is wrongly buttoned. We have not been able to digest some of the Press Notes which have been recently coming out of the Red Building, for instance the Gopala Rao statements, and the recent one about Press criticism.

We do not view them through the critical eyes of Messrs T. R. Venkatrama Sastry or V. V. Srinivasa Iyengar, or the doubtful eyes of Mr. Raja Iyer, but with the open-mind of an observant citizen. And we are ashamed that such ill-thought and ill-digested statements should be issued in the name of our Government.

Who drafts them? Who authorises them? And what is "Government?" Is it the Cabinet? Is it any one of the Ministers, with all his faults, failings, and prejudices, unchecked? Is it the Law Secretary? Is it the Under Secretary, or the Case-worker? And because it is issued in the name of Government, is it sacro-sanct?

The statements are like a high-stepping horse prancing through mud, every fresh step throwing up fresh splashes of mud on all around, and plastering with mud even its own belly. In spite of repeated assertions they do not add to the dignity of the High Court, and to think that they add to the dignity of the Government or the Ministry, is to live in a fool's paradise.

No Government is sovereign in the abstract. Every Government is sovereign within limits. The High Court is not subordinate to Government like a Department. The High Court is sovereign in its domain: otherwise it would be a Low Court. It is appointed by Government no doubt, but it is appointed as the executive Government's mentor and conscience keeper in matters of law, like the safety-cock of a steam boiler, or the vacuum-brake of a motor car. The High Court is a body outside Government, set up by civilised Governments, to judge on merits whether they are acting within the law or are stepping outside it and have to cry halt. If Messrs Bhashyam and Mariyappa say that this point is new to them, we shall have to ask whether they are asleep or awake. To deny the right of appellate decision to the High Court is to set the clock back 140 years, to the days of Purniah, when the Dewan and Resident were the final appellate authorities in the State.

The greatness of a Government does not consist in unfettered administrative high-handedness. The greater its discipline, the rarer its use of power, the rigider its rules for its own conduct, the greater its prestige, and the higher its measure of public esteem.

With regard to Government and the Press, it is possible that if one section of the Press seeks to boost the Government intemperately, another section might go to the other extreme, especially in the hands of self-seeking adventurers armed with the pen. Restraint there must be, but liberty also there must be. If the criticism is right, Government loses no dignity in accepting it gracefully. If it is wrong, Government could easily prove it and fool him in the eyes of the public. *Editor.*

A PRESS NOTE

The bi-weekly SWATANTRODAYA in its issue lated 15th September 1941 has published an rticle under the caption " ಪ್ರಜಾಪ್ರಭುತ್ವ ದಹನಕ್ಕಾಗಿ ಾಂಗ್ರೆಸ್ ನಾಯಕರ ಒಳಸಂಚು etc.," making reference o the recent police strike in the Civil Station, langalore. This article has given a wrong nd distorted version of the incidents con-ected with the strike and has also indirectly ncited the rest of the police force to resort to trikes. In the same issue, there is also nother article with caricatures depicting the lovernment as conniving at smugglers and lack-marketers. These articles and carica-ures constitute prejudicial reports within the eaning of the Mysore Maintenance of Public rder Act, 1948. At this critical juncture, rticularly in the context of the Hyderabad sue, it is extremely desirable from the point view of safeguarding the public interests at the publication of such articles is pre-nted. The Government have therefore been mpelled to ban the publication of the -weekly paper "SWATANTRODAYA."

The Government have no desire to interfere th the legitimate freedom of the Press and ey hope that the public will appreciate the irit with which, and the circumstances ereio the Government have been reluctantly compelled to take this action.

"THE RATIONALIST"

An esteemed Reader writes:

"Dear Sri Josyer,

It is only when I saw your leader of the 20th inst. that I knew about your Journal entering the 9th year of its life. I wish the journal many many more years of useful service under your able hand and guidance. True to its name the "Rationalist" appeals to reason and condemns what is irrational. You have always had the moral courage to state publicly what you felt regarding various problems, social, political, and economic, without fear or favour. You always pleaded for non-communal outlook. While not seeking any special favour for the Brahmins, you strongly resented the tirades against the Brahmin community as such by communal fire-eaters. Your love of Sanskrit and ancient scriptures is profound. You hated all hypocrisy and humbug in public or private, and, like Gokhale of honoured memory, wanted public life to be spiritualised. When you found Fascism in the guise of Gandhism or Nationalism, and mail fists concealed in velvet gloves, you were up against these things in your own trenchant and incisive style. Though your blows were often sledge-hammer-like, no one could see any rancour or bitterness behind them. I am herewith enclosing kumkum prasad from my temple (Lord Venkateshwara and Padmavathy). May the Lord Almighty bless your journal!"

* * *

We tender thanks for the above. *Editor.*

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The Manager,
"Rationalist", Mysore.

PUBLIC, BEWARE OF NATIONALISATION

Eight years ago the Government of Travancore nationalised the main Transport Services in the State by eliminating the private bus owners operating their services. The idea behind this move was presumably to increase the revenue of the State by running these lines and to afford better facilities to the travelling public. But it is doubtful whether Government have been able to accomplish their object. Whether they are making a profit in this venture is still to be ascertained! Because in spite of repeated interpellations, the popular representatives have not been able to elicit this information. As far as facilities to the public, one can assert without fear of contradiction that there has been a distinct deterioration in the amenities provided for them. In the services under private management overloading was rare and they paid special attention to the convenience of the public, with a view to maintaining that patronage even under severe competition from rival concerns. Since the carrying of passengers by buses has become a monopoly of the Government the fear of competition has been eliminated. Therefore the necessity to give efficient service to the public is removed, and the transport authorities are indifferent to the safety and convenience of the Travelling Public. Now transport buses, carry double and treble the number of passengers for whom there is seating accommodation. The people are forced to subject themselves to the above hardship, inconvenience and trouble, because they have no other alternative.

It is true the present Government is new to their job. It is equally true that they have very many other important matters to attend to immediately after assuming office. But that will not establish that the transport question can be conveniently shelved any longer. On the other hand high priority should be given in the matter of removing the abuses that have crept into the transport management which concerns thousands of passengers every day. This question is now raised not to embarrass the new Government, far from it. But a solution to this intolerable position has to be found and that without further delay.

Excuses to justify the present unsatisfactory state of affairs in the transport department can be adduced, such as scarcity of petrol etc. But this will not carry conviction. Privately operated services in the adjoining Indian Dominion are carrying on their business without giving room for so much complaint. It is significant here to note that the transport services are also not being run efficiently Recently there have been very serious accidents, which reflects rather prejudicially on the management.

The present Government have to take an almost immediate decision on the matter of either mending the Transport Department, or handing back the bus services to private agencies. No question of prestige or false notions of dignity should stand in the way of the Government doing right thing by the people. An early solution cannot be delayed, says a Travancore Correspondent.

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ATMA-BODHA OR SELF-KNOWLEDGE

H N. Subba Rao, B.A.,

(Continued from last issue).

The aspects of the cosmic force
Known as the trinity
Do get the fundamental source
From the eternity.

He is neither subtle nor gross
Nor has been short nor long.
He is beyond the "gunas" cross
And the caste's holdings strong.

He gives the light to sun and moon
Being self luminous,
Who make the things visible soon
To the eyes various.

Like the fire burns both in and out
Of the hard iron ball,
The self pervades both in and out
Of the universe all.

The thoughts of mirage as water
Of cosmos as matter
Are false, both being unreal
But the self is real.

The knowledge of the reality
Causes the conviction
Of other things as faulty
Which are self's reflection.

The sun is like unto the self
And eyes unto the mind,
Inactive mind knows not the self
Like the sun by the blind.

Like the fire to the impure gold
The truth is to ego.
As the fire purifies the gold
The truth doth ego.

The truth is like unto the sun
That drives the dusk at dawn.
Because illusions start to run
When truth starts to dawn.

Unmindful of the time and space
And of the mortal bliss,
Who the selfs' knowledge doth embrace
Finds the immortal bliss.

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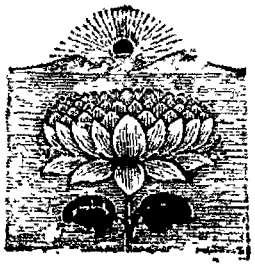

THE RATIONALIST

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest,

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Evils of Nationalisation

" The word " Nationalisation ", is being used by every one in the sense of Governmentisation. When concerns are run by men who do not belong to the nation, to take them out of fareign hands and put them in the hands of men of the nation is nationalisation. Concerns like the M S.M. Ry. Co., G.I.P. Ry. Co., Andrew Yule, Killick Nixon, Kolar Gold Mining Company, are foreign companies running Indian concerns for their own profits according to their own wishes. To get them out of their hands, as Mexico got rid or British oil interests, and run them through men of the nation is nationalisation. But when things are run by local men. to wrest them from their hands and hand over to a Government Department is like taking out your purse from your vest pocket and putting it in your coat pocket. Either-way it is on your person. It is not like taking out the purse from some one else's pocket and putting it in yours.

What is really meant in such a case is State management as opposed to public management. The men who run them in both cases belong to the same nation. But the outlook is different. In State-management salaried men, sure of their salaries, run concerns just for running them; not for producing things of competitive quality and price. They give you what they please and when they please, and if they please, just as the Paper Mills, Sugar Mills, Iron Mills, and Cement mills, are doing now. They do not depend on the satisfaction of the public. The public have to depend on them and take their muck instead. They prevent white printing, or Tata Steel, Java sugar or Portland cement from coming in, and dole out to you their miserable products at fancy prices.

That is State-management in Mysore in practice. It must be apparent to every one with some sense, like a slap on the face! That there is no reason for any one to gush over State-management anywhere in the world, is seen from the following statement by Lt.-General Sir Gifford Martel:

" Many claim, of course, that a firm will be run much more efficiently by the State than by private enterprise, but wherever this has been tried in any part of the world the opposite has been found to be the case. To give examples,

Shipping: This industry was nationalized in the following countries for the periods shown. The losses incurred are given. As a result the industry returned in each case to private enterprise:

Country	*Period*	*Loss*
U.S.A.	1915-30	£670 million
Canada	1913-35	£19 ,,
Australia	1923-24	£3 ,,

Railways: Canadian nationalized railways lost £75 million up to the end of 1932. Swiss railways were nationalized and were losing mony at the rate of £7 a minute, until they were handed back to private enterprise.

Other industries: After the first World War Queensland indulged in large-scale Nationalization, which included the following industries: Zinc mines, canneries, butchers' shops, cattle stations. In these industries alone a total sum of £3,000,000 was lost by 1922, when they were closed down or handed back to private enterprise."

Here is a report about that arch-exponent of State-management, Russia in occupied Germany, and in Russia itself.

"After grabbing what German equipment and manpower it can, Russia will either; (1) accept the inevitable liabilities of a long occupation of an unfriendly country; (2) withdraw to the Oder and let eastern Germany rot; or (3) accept the Byrnes invitation to join in a united German economy, perhaps by February. By then the Russians may present their Allies with 20 million hungry eastern Germans almost stripped of productive machinery—a nightmarish economic liability which could haunt Europe for many years to come.

"Even so, eastern Germany will be better off than western Russia. Foreign and Soviet observers who have recently reached Berlin from various parts of the U.S.S.R. unanimously agree that the average German in the Soviet zone is better fed, better dressed, and better housed than the average Russian in Moscow, Sverdlovsk or Leningrad. He is incomparably better off than the average citizen of devastated Ukraine and Byelorussia.

"One Soviet officer who went home to his small Ukrainian town after four years in the Army found his house destroyed and his family scattered. After re-assembling the remnants of his family, he asked the town authorities for a house. They gave him a slip of paper entitling him to buy an axe and showed him on a map a 100-square-yard plot in a forest near the town. "Make yourself a house," they said! The officer went back to Berlin!"

Therefore it is clear that for people to depend upon State management and State controls, is like a prisoner depending upon jail cooks for his food, and taking orders from jail warders for his actions. Yet many prisoners do go back to jails voluntarily! People who seek to put themselves under State management are like that!

From the *Rationalist*, Mysore.

(*Continued from page 7*)

In his Nagpur speech on August 26, Mr. Rajagopalacheriar is reported to have said: "If it were possible to sell our leaders, any nation in the world will pay the highest price and buy them."

It is that India has been definitely placed on the map of the world by sending diplomatic representatives to numerous countries. It may be that this objective has been attained at some cost to the taxpayer, but considering our diplomatic triumphs over the South African and Kashmere questions, we have got our money's worth! Actually the cost is not as high as it is supposed. The official figures are given above:

It may be true that other countries are eager to buy our leaders, but can any country in the world afford to pay the price that we are paying for them? A comparative table shows that the cannot;

WHAT THEY GET

Prime Minister of Great Britain	...Rs.	10,833 per month.
Governor General of Canada	...Rs.	10,833 ,,
Governor General to Australia	...Rs.	10,833 ,,
Governor General of New Zealand	,,	5417 ,,
Governor General of South Africa	,,	10 833 ,,
President of the United States	... ,,	20 312 ,,
Mr. Rajagopalachariar	... ,,	20 900 ,,

So there need be no apprehension that any country in the world may offer a higher price than we are paying and buy away our leaders. The fact is that India is the richest country in the world and so we can afford to pay our leaders more than any other country. Pandit Nehru has given another explanation for paying Rs 20,900 per month to Mr. Rajagopalachari: 'It was necessary to see that Dignity did not suffer."

For the maintanance of the Dignity of the Governor General, we pay him per month—

Sumptuary allowance	... Rs.	3750
Contract allowance	... Rs.	29,166
Maintanance of car	... Rs	5250
Establishment	... Rs	50 500
Total	Rs.	88,666

But these expenditures are apparently not enough to maintain Dignity unless another Rs. 20,900 is paid in addition as monthly salary!

"Behar Herald."

The Rationalist.

Monday 4-10-1948.

RAJANEETHI

On another page are some extracts by a contributor from the Ramayana. Ramayana is a very antiquated work, how many thousand years old God alone knows, not modern like Mahatma Gandhi's or Pandit Nehru's books. The author, the persons dealt in it, were primitive, and old fashioned, not 20th century braggarts, speaking like monopolists of the wisdom of all the past and the future.

Yet we wonder whether Swamy Ramanand Theertha addressed Mr. Patel recently at Delhi on the lines that the Ayodhyites addressed Vasishtha. And we wonder whether Mr. Nehru ever enquires of Messrs. Reddy or Dasappa on the lines that Rama enquired of Bharatha.

Yet the Ayodhyites' description of the evil of anarchy, and Rama's description of the duties of monarchy and Government, look so modern that they cannot be improved upon. Neither the one in a lakh constitution makers of Mysore, nor the one in a million Constituent Assemblers at Delhi, would be able, either jointly or severally, to improve upon the picture drawn either by the citizens or by Rama. In fact if their constitutional drafts are able to meet half the needs mentioned by those primitive savages with their stringent morality and high-flown ideals, they might be proud of their achievement. We have however no such expectation.

The Ayodhyites say, under anarchy, "Timely rainfall fails. Sowing operation will be neglected by farmers husband and wife will fall out, sons misbehave towards parents, safety of life and property disappears, truth becomes untruth, and untruth, becomes truth, lascivious dramas become popular, industries do not thrive, the young and fair cannot enjoy outdoor beauties, (witness the latest disgraceful happening in the Mysore University), that exports and imports will be risky (as now), that novel things could not be had (as now), that people will gradually lose faith in Gods (not only in Gods but also in their leaders), and that people fail to discriminate which is virtue and which is vice and begin to doubt the existence of heaven and hell (To attain political power is heaven, to be dismissed or sent for trial is hell)."

With regard to Rama's enquiry, "Do you adhere to the timely observance of 'spiritual right,' our answer would be, "No, except saluting the Flag?" To "have you appointed Ministers who control their senses, who are wise, know state-craft, and can read others' hearts," our answer would be, "Provided they can talk much and have been to jail." To "Do you think deep about financial conditions during midnights," we would say "There is no need to lose sleep. We can spend without restraint, and when money gets short, we impose more taxes." To "Do you take care that the matters you consult with your Ministers do not leak out," we would say, "Yes, we know that they will not leak out beyond their friends." To "Do you value the minds of persons before they are entrusted with administrative duties," we would reply, "Mind is intangible; therefore we consider only their caste and their minimum qualifications." To, "Are the wicked properly punished, and virtue well-rewarded?" We would reply "The wicked are punished if they are found out and are not properly protected, and the virtuous can wait for rewards because the longer they wait, the longer their virtue," and so on.

So, have we advanced from Bharatha's time, or have we deteriorated? *Editor.*

RAJA-NEETHI IN RAMAYANA

Sri H. N. Subba Rao,

In times long gone by the Rishis who led renounced lives in the forests did meritorious service to the country by exposing the universal truths spiritual and empirical which are beneficial for the advancement of civilization and culture of the nations. They had not the selfish motives unlike some of the modern scholars who, in view to earn the good will of the dominating foreign nations who are averse to our ancient culture, have begun to disprove them. Anyhow, those Rishies by virtue of their hard labour and selflessness, till today, are revered by the most civilised rationalists. Valmiki who is one among those Rishies has, in his work known as Ramayana stated the benefits of one man's rule of the country and the "Neethies" which he should adhere to in the discharge of his duties. All along till now, there were ever so many eminent leaders, who did not wish change in the system.

After the death of the King Dasaratha when his sons Rama and Lakshmana were in exile and Bharata and Satrughna were in the house of Bharata's maternal grand father, there was no Ruler in the country. Then the most learned and civilised people, without attempting to elect one among themselves to run the Government, did approach in haste the Purohit Vasishta who was also a Rishi, and ask him to make immediate selection of one among the kinsmen of the deceased king for the purposes of rule. They said to him as stated below:—

Oh! Revered Vasishtha, you know that the country without a King will be in danger; that the timely rainfall in it does fail, and the sowing operations will not be attended to by the agricultural class; that the husband and wife will not be in mutual love; that the sons misbehave towards their fathers, that the safety of life and property will be at stake; that truth becomes untruth and untruth becomes the truth; that deceptions and black markets prevail everywhere; that the rich do not wish to spend for public parks and rest-houses; that the brahmins do not engage themselves in the "Yagna Karmas"; that the industries do not thrive; that the young and fair sex cannot safely enjoy the benefits of the out-door beauties; that the husband and wife cannot freely travel in the public conveyances; that the merchants close their shops and take up agriculture, that the elephants become unruly; that the warriors do not wish to be trained in their own profession; that the exports and imports will be at risk; that the hermits don't go without fear from place to place; that the novel things could not be had and even the ordinary ones procured cannot remain with their owners; that people cannot without fear of life walk, ride, or drive in public roads; that the people will gradually lose faith in Gods; that the towns and villages like unto dry rivers, dry fields and the herd without a shepherd, do not shine well; that people deprive their fellowmen of their property and seize it like unto the fish doth the fish; that people give up their "Asrama Dharmas" and go head-long; and that the people fail to discriminate which is virtue and which is vice and begin even to doubt the existence of heaven and hell. Oh! revered Sir! The King is like unto the eyes to the body without which it does not prosper. It is the King that ensures law and order in the country. The wise say that the King is to the country like unto parents to the children. Yama's powers lie in punishing the sinners, Kubera's in financing the needy, Indra's in the protection of the weak, and Varuna's in the support of 'Achara Dharmas". As the King has all these powers, he is the embodiment of all. Therefore we beg you to take up needful action in selecting a proper personage from the Royal family and make him rule us. (Reference is invited to the 67th sarga of Ayodhya Kanda)

In the 190th Sarga of the same Kanda, when Bharata in State went to Rama to request him to return and to assume the throne, Sree Rama under the impression that Bharata, according to his father's will was already engaged in State matters, puts some questions which do expose "Raja Neethies". A few of them have been enumerated below:

1. Oh, Bharata! do you revere our priest Vasishtha who is most learned, pious, wise, all-knowing and capable to do and undo things at will?

2. Do you adhere to the timely observation of the spiritual rites as advised by him?

3. Do you worship Devotees, Pitru-Devatas, mothers, Father, elderly persons, Physicians and brahmins?

4 Do you regard and reward such persons as are conversant with Raja-Neethies and as are expert warriors?

5. Have you appointed in the ministry persons of high parentage who have controlled their senses, who are wise, who know Raja-Neethy, and who could read other's hearts?

6. Do you know that people of low birth with uncontrolled senses with no wisdom if engaged in the ministry would cause the downfall of the Kingdom?

7. Do you consult with the ministry, the most important points of the admistration before they are given effect to.

8. Do you keep yourself always awake except a few hours in the nights?

9. Do you think deep about your financial conditions during midnights to find out proper resources?

10. Do you take care that the matters you consult with your ministry do not leak out?

11. Do you deeply consider even trivial matters which may subsequently develop?

12. Are you taking proper counsel in solving the difficult matters?

13. At times when you have to form the fresh ministry, do you consider parentage, merits, abilities, loyalty sincerity, and wisdom of persons whom you intend to select?

14. Do you value the minds of persons before they are entrusted with the administrative duties?

15. Are you aware that persons belonging to the families that have done meritorious service to the country should always be preferred in the selections?

16 Do you take proper precautions to secure law and order in the Kingdom?

17 Are the wicked properly punished and virtue well rewarded?

18. Are you taking needful action to secure good health of your subjects?

19. Have you arranged for the timely disbursement of salaries both to Military and civil staff?

20. Have you engaged sincere spies to watch the administration of your staff and get timely information of their corruption?

21. Do you take pains to verify their statements before you take action about them?

22. Have you understood the importance of the varnasramas needed for the best administration?

23. Do you value the opinions of the cultured classes with the help of thy ministry and see that needful changes are given effect to?

24 Do you carefully watch the attitudes of your Samanta-Rajas?"

There were ever so many questions on Raja-Neethies and they are not given here for want of time and space.

Our heads have been polluted by the foreign domination and we have begun to disbelieve our culture and to adopt their custom, habits, thoughts, and even their dress. Unless we make a thorough study of our ancient literature we will not be convinced of the real truth. As said in our Upanishads "Atmanasthu Kamaya Sarvam Priyam bhavathi" people to gain their own personal ends, in the garb of foreign thoughts, pretend as if they sacrifice their own interests for the public good, and mesmarize the young and uncultured hearts, to join them in giving effect to a complete revolution, which may in the long run affect the public safety. We must not forget that the world did not begin yesterday and there were ever so many mighty minds who were far superior to us, and that they did not intend any change that was not found helpful in anyway. In short we may understand from the present day events that mere change does no good.

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MAINTAINING DIGNITY

The Behar Herald writes:

Our country appears to be full of detractors, critics, cavillers, slanderers, traducers and calumniators of the National Government that is ruling our destinies. They had their field day on August 15, 1948, when they impertinently asked: 'What has the country gained during its first year of independence?' The smashing reply to this silly, not to say irrelevant question has been given by Pandit Nehru;

Country	India's Representative	Monthly Salary and allowances	Annual budget in Rupees
U.S.S.R.	Mrs. V. L. Pandit	12500	539000
Egypt	Dr. Syed Hassan	6000	2700000
Afghanistan	Rup Chand	6000	228000
Turkey	Chamanlal	6000	252000
France	Raghavan Pillai	6500	309000
Nepal	Smrjit Singh	8000	158100
U.S.A.	Rama Rau	8700	1260000
Japan	B N. Chakravarty		373400
Belgium	Tyabji		338000
Iran	Ali Zaheer	5000	215000
China	Panikkar	6000	564500
Siam	Bhagwat Dayal	2667	94700
Switzerland	Dhirubai Desai	5250	233600
Brazil	Masani	5500	264400
Burma	Dr. Rauf	4250	270000
Malaya	Thivy	3875	198200
Ceylon	V. V. Giri	2750	137000
Canada	Hardit Singh Malik	3250	200000
Great Britain	V. K. Krishna Menon	5500	2369000
Pakistan	Sri Prakas (Karachi)	8004	186000
	Sampurn Singh (Lahore)	1500	44000
	P. K. Sen? (Dacca)		
Australia	Daya Singh Bedi		212000
South Africa			147200
West Indies	Satya Charan	2050	77800

The above list is incomplete. It does not include the representatives in (a) Mauritius, (b) Fiji, (c) East Africa, (d) Czechoslovakia, (e) Sweden, (f) Abyssinia, (g) Norway, (h) Portugal.

The emoluments of our diplomats abroad are all free of income tax. They are also exempt from paying the custom duties of the countries they live in. They have all been provided with free, fully furnished quarters, servants and motor cars, in keeping with the dignity of their high office. Mr. Krishna Menon has got 2 motor cycles and 9 cars, including one Rolls Royce costing only half a lakh of rupees!

Pandit Nehru is said to be worried about what to do with "certain newspapers of no great standing in the country and nameless scribes' who have been criticizing our deplomats abroad We do not see any reason to find fault with individuals. It matters little to us whether we are represented in Washington by Sir B Rama Rau or Sir Shunmukham Chetty. Personally we have found the third column in the above summary to be very stimulating.

When we have to spend one-fourth our pay for buying a maund of rice, or apply another patch to the year-old dhoti, we get a tremendous kick by glancing at the emoluments of our diplomats abroad, who inspite of all handicaps,—ignorance alike of diplomacy and the language of the country they are accredited to,—are bravely making tremendous sacrifices to serve their country!

(Continued on page 3.)

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WIT IN PARLIAMENT

Who is the wittiest M P. of the past half-century? Mr, Arthur Porritt, former editor of "The Christian World," who has known most of them, puts the late Mr. Jack Jones, of Silvertown, well in the running.

When, in his earlier years, Mr. Churchill had an awkward hesitation of speech—which even now he occasionally exploits for effect—he was arguing in the House that a certain course must be followed "or"—hesitating oratorically over the syllable—"or—a ... or a ... or ... a ..." "*Ora pro nobis*" Jack interposed, dissolving the House in laughter.

He once declared that the opposing benches were full of men who thought of nothing but rent, interest and profit. "No, no," came cries of protest. "Yes, you do," Jack retorted. "It's the only trinity you really believe in: that is why you put R.I.P on your tombstones!"

HOARSE WHISPER

On an occasion when Mr. J. H Thomas had dropped more "h s" than usual, "Pass Jimmy the spelling salt-," Jack wishpered hoarsely!

The first Parliamentary wit Mr. Porritt recalls in his admirably written "More and More of Memories" (Allen and Unwin 12s. 6d) was Sir John Ashley, Lincolnshire M P. and fox hunting squire. When a heckler asked what he thought of Sir Wilfred Lawson's Liquor Bill he covered up his ignorance of the measure by replying: "Well, I must say that I don't know much about Sir Wilfred Lawson's Liquor Bill, but I know my own was a damn sight too high last year."

Sir Wilfred once entertained Mr. Gladstone to dinner and there was speculation as to whether the ardent teetotaler would provide him with his accustomed bottle of claret. Asked by his son Herbert what he had to drink, Gladstone replied: "Water, and not much of that!"

Another wit was Tim Healy, of whom it is said that when, as Governor-General of Ireland, he entertained Sir John Simon at Vicereg al Lodge and introduced him to high officers of the Free State Army, the latter observed: "Healy, all your officers seem to be generals." "Yes," Healy replied, and so were their mothers."

Sir Ellis Griffith was having his boots blacked in Palace Yard when he asked: "What were you before you were a shoeblack"?. "I worked on my father's farm," the man replied. "Is your father still a farmer"? "Yes, sir." "Oh, I see . . . the father makes hay while the son shines."

During the Boer War, in a discussion on the profits made by a Birmingham munitions-firm, in which the Chamberlains had an interest, Sir Ellis said: "As the British Empire expands, the Chamberlain family contracts!"

John Burns was a man with humour, and proud of his Privy Councellorship. Passing through the outer Lobby of the Commons, he asked a policeman whom he did not recognize: "What's your name?" "John Burns, sir," was the reply. "Then there are two of us, John Burnses, in the House, are there? But there's a difference. You are P.C. John Burns, and I'm John Burns, P C.!"

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PRESS NOTE ON CORRUPTION

At the comencement of this quarter, there were 195 petitions under enquiry includ ng those referred to Departmental Authorities. During the quarter, 67 petitions were released for enquiry bringing the total number of petitions under enquiry to 262. Out of these petitions enquired into, the allegations made in 22 cases were found to be false or incapable of proof. Eighty nine petitions have been referred to Departmental Officers for necessary action. Enquires in 9 cases in which the allegations were proved resulted in three Food Depot Managers being dismissed; One Railway Guard and a Police Constable being reduced; One Revenue Inspector being reverted; One Shanbhogue being suspended from his office; one official of the Iron and Steel Works, Bhadravati, being placed under su pension pending the result of the prosecution launched against him; and One Police Jamedar, One Police Constable, two clerks of the Revenue Offices and One Section Officer of the Nala Works being reprimanded and relieved of their respective charges on grounds of their suspected corrupt activities.

The allotment of the quota of iron to 5 manufacturers was suspended pending the result of the prosecution launched against them for abetting the misuse of permits granted to them and the sale of iron thus obtained in the black market.

Two Shanbhogues were find and the promotion of the Police Duffedar was deferred.

In ten cases in which preliminaries have been completed or are nearing completion, action has been taken as follows:—

1 Sub Assistant Surgeon, 1 Accountant of the Public Works Department 1 Sub Overseer, 1 Electrical Line Inspector, 1 Accountant of the Electrical Department and 1 Railway Station Master have been ordered to be placed under suspension.

1 Assistant Engineer, 1 Amildar and 1 Medical Officer have been ordered to be granted leave.

Action is being taken against one Sub-Division Officer, 19 Station Masters, 1 Agricultural inspector, 2 Special Revenue Inspectors and 1 Police Sub-Inspector against whom charges have already been framed

With the assistance of a Home Guard, 8 cases of black-marketing of iron flats in Mysore, Bangalore City and Civil Station and one of Cement in Bangalore City were detected and action is being taken to la nch prosecutions.

Among the allegations investigated by the Branch and proved in several cases, are misuse of official authority for deriving pecuniary benefit, preferring bogus claims on behalf of fictitious employees and misappropriating Government funds, misappropriation of foodstuffs, obtaining bribes to exercise votes in elections, misuse of permits, black-marketing of iron and cement, forgery, and abetment of ticketless travel, etc.

* * *

It is clear from the above that in the higher ranks of the service there is absolutely no, or no provable corruption! Ed.

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Monday 11-10-1948.

DIGNITY

In our last issue we extracted the observations of the *Behar Herald* about the lavish salaries provided for the Ambassadors and Governor General under the Interim Government. We do not think that it was a very thoughtful reply when Dr. Nehru said in the Assembly that dignity required a very high salary. Nor was H. E. Dr. Rajagopalachariar at his best when he said that other countries were prepared to snatch our leaders at higher salaries.

Neither statement seems to have any meaning. It is also surprising that two such outstanding propagandists of Gandhism should have unwittingly let out the unGandhian view that dignity in political service was dependant on the volume of money associated with it. If Mahatma Gandhi blasted any one notion more than any other it was the notion that riches and opulence were the *sine qua non* of dignity. And earlier than Gandhi, Gokhale thrilled the country by his fixing Rs. 100 as his professorial salary. And Paranjpe's dignity was no less when he was senior wrangler on Rs. 100 in Ferguson College, than when he was Viceroy's Councillor on Rs. 6600.

The salary of the Prime Minister of Japan during Japan's might, was 670 yens per month, or, a Mysore Assistant Commissioner's salary!

Japan then was richer than India, but nobody in Japan or elsewhere thought that Admiral Tojo or Prince Konaye lacked dignity.

It is true that Britain granted the largest official salary in the world to its Indian Viceroy. But that did not add much to his dignity since he was subordinate to the Secretary of State, whose salary was only £2000 a year for a long time and raised to £5000 latterly.

The salaries of the Governor Generals of Australia and Canada are half that of India. And Australia is twice the size of India, and Canada 2½ times India!

U.S.A. is even bigger than Canada. The income of its Government is Rs. 13000 crores. India's normal income is about 120 crores. Under present inflation it may be twice that. Even so how does it compare with U.S.A.? Nevertheless while the U.S. President is paid Rs. 20000 a month, G.G. — the average Indian's income is said to be Rs. 67 a year, — must be paid Rs. 20900 a month, on the plea of dignity.

The President's Cabinet in the United States consists of ten, paid about Rs. 4000 a month. Ours are paid Rs. 5500. Secretary Ickes, Secretary Marshall, Secretary Byrnes, on Rs. 4000 a month, could play world roles without losing dignity. But the presumably selfless Indian leaders attaining office, must get the same high salaries as their British predecessors who came to rule and ruin the country. An American once called Alaska, "Our India,—held by absentees, owned by absentees, gutted by absentees!" Dignity forsooth!

Salaries should be fixed according to a State's income, and also according to the scales paid by sister nations for similar work.

The American Ambassador in London is paid 37000 dollars, or about Rs. 125000 including allowances. The Indian Ambassador in London is paid Rs. 24 lakhs 35 thousand of Indian Money to be spent in England!

The British Ambassador in Washington is paid about 80000 dollars or Rs. 2,75,000 in all.

The Indian Ambassador must be given five times that, Rs. 13 lakhs 45 thousand of Indian money to be spent in America!

The American Ambassador in Iran gets about Rs. 58000 all told. The Indian Ambassador is given Rs. 2 lakhs 75 thousand!

No wonder that the Finance Members of the Government find the place rather hot.

A country which has been impoverished for over a thousand years by foreign invaders, should conserve the sweepings that have been left behind, effect drastic economies, and not give loose reins to time-honoured oriental extravagance.

China too is oriental, and it is bigger than India in every way. What is its provision for Chiang Kai Shek, and its Ambassadors in Russia, Britain, and U.S A.?

His Excellency Rajagopalachariar could not be honoured more if he appeared in the full regalia of Mountbatten or Linlithgow, than he is today in his twenty-year old oriental deshabille.

It is a matter to be ponderd over by both the tax-payer and the powers that be, and not one to be waved aside with light banter, in the Legislative Hall or public rostrum.

Editor.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರಿ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

THE EXHIBITION

To the general public two things have had spectacular interest in the past during the Dussara, the Exhibition and the State procession. Difficulties prevented the Exhibition being held during the last two years. Last year the State Procession also was cancelled.

The Congress Ministry did well to restore the Exhibition, though they do not seem to have yet seen light enough to restore the State Procession. It is not to be looked upon as an exaltation of H. H. the Maharaja personally. We are sure His Highness feels humble, and certainly not elated, in the course of the procession. But the occasion is a symbol of the State, and no Ministry, which knows its own welfare, should be a party to its abolition. Even Londoners have got a Lord Mayor's Procession, without it hurting their democracy. Democracy must not be made too bald. Baldness is no beauty.

The Exhibition, organised by a new President and Secretary,—its enterprising Vice President having been replaced by an ornamental one—is extended this year to both sides of the road,—the main exhibitors being Government Departments engaged in practical demonstration, the manufacturing concerns of the State, the cloth dealers of Mysore and Bangalore, and basket and toy-dealers. Any how it is a busy resort, where those who are so minded can both see and be seen.

Two hand-books are issued in English and Kannada in connection with the Exhibition. They start with biographical sketches of the Ministers (Interim), and articles by most of the Departmental Heads. Most of them seem to be repeats of what have already appeared in previous special publications.

But effort is always good, and, as an effort, the Exhibition and the Hand-books deserve to be commended.

Ed.

MEMORIAL

Submitted to H. H. The Maharaja by some Members of the Representative Assembly

1. Scheme with Diesel Oil Engined Bus

We understand that the object of introducing the scheme of Nationalisation of Road Transport, by the Government of His Highness the Maharaja of Mysore, is to give more facilities and comforts to the passengers travelling by the Buses now run by private bodies and to get an adequate interest of at least 10% on the capital invested from the public funds. The scheme followed by the Government is based on the suggestions made by Mushir-ul-Mulk J. Mohamed Imam, Esq., B.A., LL.B., Chairman of the Public Works and Transport Committee in a meeting held on 11th March 1946. Mr. Imam recommends to the Government the investment of Rs. 50,00,000 (fifty lakhs) to start the Transport Service with 120 (one hundred and twenty) buses in the State; and he is of opinion that the Government would get at least 10% on the capital investment besides providing facilities for the public. His calculations are based entirely on the condition that the engines are to run on Diesel Oil); and has estimated the cost of each Diesel Oil Engined Bus at Rs. 20,000 with a seating capacity of twenty-six. In Madras, the Government have bought Buses of this kind at the rate of Rs. 34,000 each, and the present rate is Rs 45,000, according to the version of the Honourable Minister in Madras, made on 20th February 1948. Also Mr. Imam estimates an interest yield of at least 10% on the investment, calculating the passenger fare at the rate of nine pies per mile. His calculation of the working expenses ratio at 52% of the gross income is also arbitrary. The cost of Diesel Oil Engined Bus has doubled and the passenger fare has diminished from nine to six pies per mile, as per Government Order No. T. 43-52/R. T. 37-47-2, dated Bangalore, 20th May 1948. Considering the increase in the capital cost and the decrease by 33⅓% in passenger fares, one can easily come to the conclusion that the Government of Mysore will not get even one per cent on the capital investment, and the Road Transport system will not be so definite a success as pointed out by Janab Imam Sahib. In the circumstances, the exorbitant capital investment by the Government of Mysore is certain to result in great loss, not to speak of other unforeseen contingencies, under present changed conditions.

2. Scheme with Petrol Engined Bus

The Government of His Highness the Maharaja of Mysore, further, are now proposing to introduce Petrol Engined Buses for the Nationalisation of Road Transport scheme. After surveying all the roads within the State, we can classify them as Parallel, Short circuiting, Main and Long-line Roads. The Major Long-line roads leading to important Industrial and Commercial centres are:—

			Miles
1.	Bangalore-Nanjangud	*via* Channapatna and Mysore	... 100
2.	Bangalore-Mysore	*via* Kunigal and Nagamangala	... 120
3.	Bangalore-Chickmagalur	*via* Kunigal and Hassan	... 158
4.	Bangalore-Chitaldrug	*via* Tumkur and Sira	... 128

				Miles
5.	Bangalore-Sivasamudram	*via*	Kankanhalli and Malvalli ...	80
6.	Bangalore-Mulbagal	*via*	K.G.F. and Kolar ...	80
7.	Bangalore-K.G.F.	*via*	Hosakote, Chintamani and Kolar ...	100
8.	Mysore Shimoga	*via*	Hassan and Chickmagalur ...	180
9.	Mysore-Chitaldrug	*via*	Nagamangala Mayasandra, Nittoor & Sira ...	160
10.	Shimoga-Chitaldrug	*via*	Haribar and Davanagere ...	100
			Total ...	1200

The Railway Authorities are running three trains during the day from Bangalore to Mysore—a mail at 7-20 A.M., a passenger at 11-20 A.M., and an Express at 2-20 P.M. By experience of all these trains, we find that the third class compartments are always over-crowded. There will always be 100 passengers bound to important places like Bidadi, Clospet, Channapatna, Mandya and Seringapatam, waiting in the Bus Stand either at Mysore or at Bangalore or on the road-sides. Formerly, there were four buses plying between Bangalore and Mysore. Now two buses are running. These passengers who carry mainly milk, butter, vegetables and other articles for daily marketing require the Road Transport which is advantageous to them on account of the nearness to the interior places on the road-side. As such, Bangalore-Mysore *via* Channapatna needs at least five buses running up and down connecting these places. And as such, this route needs twelve buses including two spare buses.

As an example, considering this Plain country route (with all the advantages of good cement and tar road and facilities for the personnel) the following statistical running data may be obtained :—

Bangalore-Nanjangud *via* Channapatna and Mysore (100 miles)

A. EXPENDITURE

		per year Rs.
(1)	Salaries, Dearness allowances and Batta for the running staff	47,616
(2)	Petrole, Oil and daily essential needs	86,400
(3)	Wear and Tear including Spare parts	75,020
	Total Rs.	2,09036

B. INCOME

(1)	Passenger fares for 220 persons (at 90% ratio) up and down per day at Rs. 3/-	....	2,37,600
(2)	Luggage Charges at Rs. 5/- per day per bus	....	18,000
	Total Rs.	....	2,55,600

The annual income after meeting this running expenditure is Rs. 46,564. Out of this, provision must be made for the depreciation charges amounting to Rs. 36,000, on the Capital investment of Rs. 1,80,000 for the necessary 12 buses at the rate of Rs. 15,000 per bus, since the normal life of a bus is 5 years. Also the charges for insurance etc., will be about Rs. 2,340 for the 12 buses. Hence, the nett income annually would work out nearly to Rs. 8,000 at a percentage of 4½ per cent on the capital investment.

(To be continued.)

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1929-30, EDITOR: YAJURVEDA II VOLS, & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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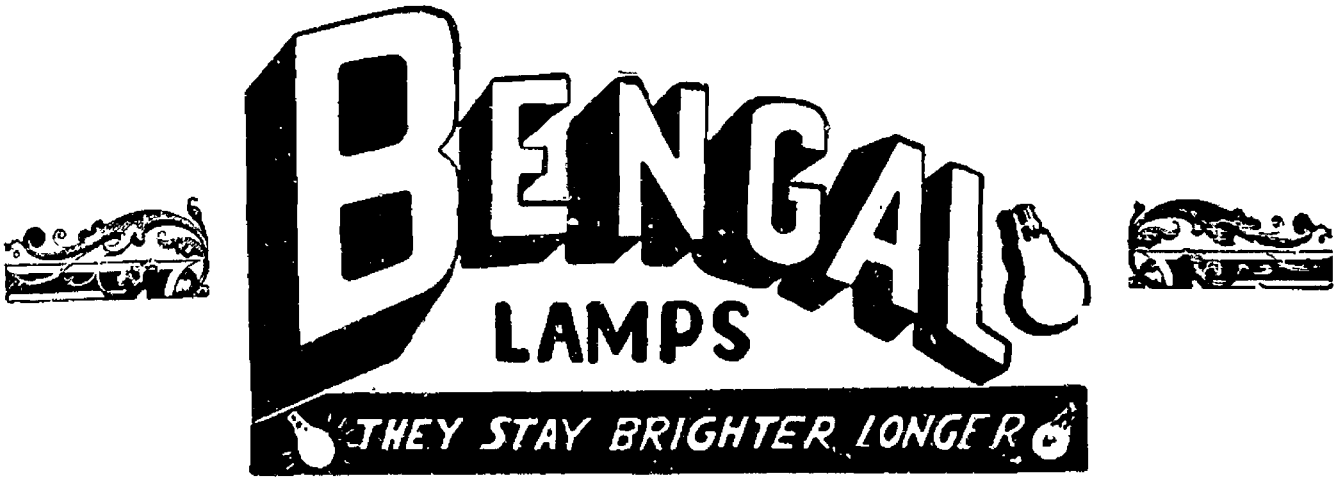

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THE RATIONALIST

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest,

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SOME FAMOUS CHARTERS OF RIGHTS

India has now completed her first year of independence. It will be fitting to the occasion and interesting to our readers if we present a brief resume of the important world documents of freedom and rights which have made history.

The first important document of this category is the Magna Carta or the Great Charter. It was signed by King John of England on the 15th of June, 1215 A.D. in the presence of the Archbishop, the whole of the Baronage and a vast assembly of all ranks. It is a document of sixty-three clauses The important part of its provision may be summed up under six heads

Firstly, the King promises that the English Church shall be 'free'—'free' from violent interference in the election of its prelates and from illegal taxation.

Secondly, the feudal rights of the King over his tenants-in-chief are defined. He is only to raise the customary "aids" and dues and their amount is laid down. His rights of wardship over widows and orphans are stated and limited In a similar way the tenants-in-chief promise to exercise only these same rights over their own vassals

Thirdly there is to be no taxation without the consent of the General Council—the first indication of the control of Parliament over their own national revenue.

Fourthly the administration of justice is to be strengthened and purified. No one is to be imprisoned on the King's private fiat, but if arrested he must be at once put on trial, and that, before a jury of his peers Fines for every sort of offence are to be fixed and made proportionate to the crime, not to the King's idea of the amount he could extract from the criminal.

Fifthly, the King is not to put foreigners, ignorant of the laws of England in any judicial or administrative post and he is at once to dismiss his foreign mercenary troops.

Sixthly, the city of London and all other cities which enjoy the rights and privileges under earlier royal charters are to be fully confirmed in them.

Though the Charter differs widely in nature and context from a modern one, it is, nevertheless, a declaration of rights. Most of the clauses in it were quite trivial and related to the grievances of the Barons, personal or otherwise, against the King; but wherever it stated that the King was to abstain from using any particular malpractice against his vassals, it was also added that the vassals on their part would never use that same form of oppression against their own tenants. Thus it guaranteed the rights of the 'small man' against the 'great' no less than those of the 'great' against the King.

AMERICAN DECLARATION OF INDEPENDENCE

The next important document is the American Declaration of Independence (1776). Here the rights of the 'small man' were identified with the rights of the people; he was considered as a part of the people having the right of equality before Law and God The rights of the people had been vindicated to the extent of altering the Government or like authority, if that was oppressive. The document was, however, mainly a chargesheet against the British Authority containing a catalogue of the latter's acts of oppression and exploitation whose redress was now demanded. It was more a charter of freedom of an oppressed people than a bill of rights of man.

The Declaration concludes will the following words:—

"... We therefore, the representatives of the United States of America in General Congress, assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name, and by authority of the good people of these colonies, solemnly publish and declare: That these United Colonies are, and of right to be free and independent States; that they are absolved from all allegiances to the British crown, and that all political connection between them and the State of Great Britain, is, and ought to be totally dissolved; and that as free and independent States, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which Independent States may of right do. And, for the support of this Declaration, with a firm reliance on the Protection of Divine Providence we mutually pledge to each other our Lives, our fortunes and our sacred honour."

Prior to this, the Resolution for American independence was introduced in the American continental Congres on 7th June, 1776 and adopted on the 2nd July in the same year.

The text of the resolution is as follows:—

"Resolved that these United Colonies are, and right ought to be free and independent States, that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved.

"That it is expedient forthwith to take the most effectual measures for forming foreign alliances.

'That a plan of confederation be prepared and transmitted to the respective Colonies for their consideration and approbation"

FRENCH DECLARATION OF RIGHTS

Within a few years of the American Declaration we have the Declaration of Rights of Man framed by the National Assembly of France which was set up in the wake of the French Revolution. It was philosophical in conception and drawn up mainly on the principles of *Contract Social* of Rousseau, its watchwords being Liberty, Equality and Fraternity. It was not a manifesto like the American Declaration, or a revolutionary class-programme like that of the Communists. Its people comprised everybody whose interest was opposed to that of aristocracy. The general colour of it was middle class individuality.

"This is made in the presence and under the auspices of the Supreme Being", says the Declaration in the preamble.

Reproduced verbatim from the original. It speaks of natural and 'imprescriptible' rights of Man, liberty, property, safety and resistance to oppression (Article II).

Its underlying ideas are four in number.

First, there are certain fundamental human rights, such as liberty to act as we like, equality with other men in all affairs of life, and freedom to possess property, to be in safety, and resist oppression.

Secondly, it is the duty of every 'political association' from the family to the tribe in the city or in the State, to defend these rights. It does not, of course, defend them in their pre-social form as natural rights, but in their social form, as political rights; for as soon as the individual becomes a member of a political association, his liberty to act as he likes must be reconciled with the liberty of the other members to act as they like.

Thirdly, the State is nothing else than the community of citizens expressing their common will in the laws that embody their rights, their common action under whatever Government they choose to set up.

Fourthly as there is a danger that the community in action may abuse its power against individual members, the power must be limited in scope and means.

Its demand comprises social equality freedom of opinion, security of property, a career open to talent, a few assessments of taxes, and a hundred other reversals of the old order of society.

The Magna Carta was essentially of a feudal character The French Revolution stood against this feudalism and fought for its annihilation and gave birth to a new socio-economic order of life—the bourgeoisie

COMMUNIST MANIFESTO

The Communist Manifesto which was published in 1848 spoke of a classless society This was the main thesis of Marxist politics Its people were the proletarian class only, and the struggle it envisaged was the struggle against the bourgeoisie which had now become the ruling and exploiting class according to the Communist parlance.

The demands embodied in the Communist Manifesto are summarised in the following extract:

'1. Abolition of property in land and application of all rents of land to public purposes.

'2. A heavy progressive or graduated incom-tax.

'3. Abolition of all rights of inheritance.

'4. Confiscation of all the property of emigrants and rebels.

'5. Centralisation of credit in the hands of the States by means of a national bank with State capital and an exclusive monopoly.

'6. Centralisation of the means of communication and transport in the hands of the State,

(To be continued.)

The Rationalist.

Monday 18-10-1948.

DRAFT CONSTITUTION

Two clauses in the draft Constitution issued from Delhi, relating to State interference in the pursuit of religion and religious institutions, are the subject of a largely signed memorial sent by some of the public of Madras under the auspices of H. H. the Swami of Kamakoti peetha. A copy of it was sent to us for being subscribed by those interested here. The object of the memorial is to urge that the State should not arbitrarily interfere in the peaceful pursuit of religion and the conduct of religious institutions. In forwarding the document to Delhi, we have addressed the following observations to the President of the Indian Constituent Assembly:

"Dear Sir,

I enclose herewith a representation about the draft constitution which is before your Assembly. The public have been thinking that some of you in the Assembly are elderly leaders who might plan the future with some forethought.

To imagine that you can build up a classless society is the same as imagining that you can build up a sexless society. Forcible conversion and molestation in the pursuit of one's particular mode of life within one's own sphere, cannot form a fundamental part of a nation's Constitution. If it does, such a constitution would not be worth the paper on which it is printed. It can do no good, but promote a great deal of misery.

We can have one Nehru in India, but to attempt to have 400 million Nehrus is like attempting to have 400 million Gods; because even if Dr. Nehru had had one brother, younger or elder, he would not have been what he is.

Nations are not made into a pattern overnight by ephemeral politicians. Even men who renounced the world and sought to find God for men, Christ, Manu, Buddha, Gandhi, have not succeeded in establishing a happy society.

A document of fundamental rights should spread joy all round. It should not be like the sowing of wild oats by half-witted ideologists.

The public hopes that in the Constituent Assembly good sense and wise counsels will prevail, and that it will not be guilty of the arbitrariness, of which its own leaders are accusing the United Nations Assembly.

I hope that as an elder of the nation and as President of the body, you will ponder these observations, and strive to do the right."

Editor.

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NATIONALISATION VS. FREE TRADE

"The Soviet Union' use of man power tells us a lot about her war-making potential. In *Problems of Economy*, a Moscow journal, the electric power generating station at South Amboy, N. J., is compared with the station at Kemerovo, Russia. These plants are identical in output. Yet the American plant employs 51 persons; the Soviet, 480! The American power plant has 17 office workers to do the paper work. The Soviet station has 91! In the over-all picture, 11 men are required to produce 1000 kilowatts of electricity under the Communist economic system; in the United States, two men are required!

The situation in the coal fields is also revealing. In our country more than 90 per cent of all bituminous coal mined underground is mechanically cut, and about 60 per cent is mechanically loaded; only four per cent is mined by pick and shovel. In Russia, a large proportion of coal is dug by hand.

Soviet coal mines, like all Soviet industry, are full of nonproducers. Swedish mining engineers who recently visited the Russian Donbas coal region found one Soviet engineer, supervisor, technician, political commissar or armed guard, for every four slave labor miners actually digging coal. The number of people subject to forced labor in Russia is probably greater than the number of industrial workers at liberty! But slave labor in a Communist economy does not produce with the efficiency of free men in a free economy."

H. J. TAYLOR.

"The pleasures of the senses pass quickly: those of the heart became sorrows; but those of the mind are with us even to the end of our journey."

Spanish Proverb.

* * *

"The price of progress is trouble."

General Motors motto.

"At the scene of an automobile accident, the two drivers were arguing, but not on the usual lines. The lady who was obviously at fault admitted it; but the man kept insisting he was to blame. "Why", he concluded, I saw you pass before I left home this morning. I knew you were out with the car, so it was my fault for being out at all."

The old person who was said to have been knocked down by the Minister's car near Kirangur, the other day, ought to have known that Ministers would be passing that way piling up T.A., and should have avoided the road. Or perhaps he must have heard of Mr. Dasappa's claim that this is "ಗೌಡರ ರಾಜ್ಯ"—Gowdas' kingdom,—and thought that his death would mean one unhappy Brahmin less.

Ed.

* * *

When asked what one thing helped him over his greatest obstacle. Henry Ford replied, "The preceding one."

* * *

"People generally quarrel because they cannot argue."

G. K. Chesterton.

* * *

In 1816 in Paris, a physician Rene' Laennee, was consulted by a young and buxom female suffering from a heart ailment. Being too modest to put his ear against her bosom to listen to her heart, he tried a rolled up piece of paper and found it conveyed the sound distinctly. This led to his famous invention—the stethoscope!

MEMORIAL TO H. H.

(Continued from last issue).

In the longer run, margin must be given for the unforeseen but certain expenses incurred. These are mainly the change of Engines and the maintenance of the Body of the Bus. The normal life of an Engine is about 60 thousand miles, after which the automobile troubles, such as reboring, change of pistons, rings, etc., arise. Further, Engines themselves have to be replaced. These will drag nearly Rs. 50,000 in the five-year plan, and the Capital will have to suffer to an extent of 25 to 30 per cent.

But here we should not forget the advantages to the Government when Road Transport is owned by private bodies. For this route, the private body would pay the Govenment as Vehicle Tax, Road Cess, Fee for Brake Certificate, etc., to the tune of nearly Rs. 20,000 as shown below :—

	Per year Rs.
Vehicle Tax at Rs 23 per seat for 26 seats for 12 buses	8,736
Road Cess at pies per mile	11 250
Brake Certificate Chalans	240
Total ...	20,226

This loss of Rs 20,000 is evident from the above accounts. Thus, the Government forgets this loss of revenue to the extent of Rs. 20,000 in every line and a minimum of Rs. 2,00,000 in the above ten suggested lines, mentioned above.

Though the Government is certain of the 4½ per cent dividend on its investment, it clearly forgets the loss to the Permanent Public Revenue.

In the above income account, we have taken into consideration the passenger traffic at 90% ratio as against Mr. Imam's opinion that passenger traffic should be calculated at 60% ratio. If the Government follows Mr. Imam's method of calculation, we are of the opinion that the return will not be sufficient even to cover the depreciation on the capital investment, let alone pay dividend ; and also there is every probability of the capital itself dissolving !

Apart from these, if these suggested Long Line Routes are to be introduced under the Nationalisation Scheme, the Workshop Equipment, Buildings and Depots, etc., have to be organised at a capital investment of nearly Rs. 15 lakhs for 120 buses as per Mr. Imam's Report.

There are nearly 550 buses in the State and if these are to be Nationalised, there is every chance of the Permanent Public Revenue losing 16 lakhs of rupees, collected in the shape of taxes, annually.

3 Calculations by Mysore Ministers

On the 12th April 1948, during the Press Conference, the Hon'ble Congress Minister proclaimed that the State would get an income of Rs. 30 lakhs by the introduction of Nationalisation of Road Transport in Mysore. According to Budget figures for the year 1947-48, this amount includes 16 lakhs of rupees paid as Vehicle Tax, Road Cess, and Licence Fees by the Private Bus owners. If this amount is deducted, the income will be Rs. 14 lakhs. To earn this excess income of Rs. 14 lakhs, the Government has to invest a large sum of at least two

crores of rupees towards the Capital of the scheme of Nationalisation of Road Transport. Every day 40,000 miles are being covered by the buses running throughout the State, calculated by the Government. On the whole, 550 buses are plying every day. This running will net an amount of nearly Rs. 3,20,000 annually, forgetting the loss to the public revenue, as based on the statistical data furnished for a long running of 1000 miles a day. Hence, the calculation made by the Mysore Minister stating that the Nationalisation scheme will fetch 30 lakhs of rupees per annum is incorrect. Taking the income and expenditure for a long running of 1000 miles a day, we have shown from the statistical data that the Government would lose 25 to 30% of the capital itself in every five years. And as such, we are surprised to note the Government's hopes of getting 30 lakhs as against the loss shown according to the statistical data of ours. Hence, the scheme of Nationalisation of Road Transport means the ruination of two crores of rupees out of the Special Reserve Funds accumulated wisely by the previous Ministers *responsible* to His Highness. For the year 1948-49, the Congress Ministers have already drawn 235 lakhs of rupees out of the Reserve Funds and they have used the amount neither for productive works nor for material and moral development of the people, but they have used this for the revision of salaries and dearness allowances to the Government servants.

The Congress Ministers may put forth the plea, the Nationalisation of Road Transport scheme is put forward, with the main object of providing better facilities to the public even though the public revenues suffer to some lakhs of rupees annually. In European countries the scheme of Nationalisation of Road Transport has not been introduced, but better facilities have been provided by regulating the proper conditions on the private bodies owning the Road Transport. If this procedure is adopted, we not only maintain the efficiency, uniformity and simplicity in the private Road Transport ownership but also, the Government will be getting a large income by means of Vehical Tax, Road Cess, etc. The Government may well maintain the co-ordination between different owners by proper co-operation and time and fare regulations. Hence, this scheme of Nationalisation of Road Transport sponsored by the Congress Ministers is speculative, losing a large income to the public revenues.

The Congress Ministers might put forth another plea that they cannot stop their programme of Nationalisation of Road Tranport, as the Government have already invested some amount in buying 150 buses at a cost of Rs. 15,000 each. The Government could distribute 150 buses to the private bodies very easily, as the bus-owners are in need of new vehicles, as their present vehicles are more than 7 years old. As such, the Government will not lose anything.

4 How Private Bus Owners Thrive?

In the private ownership system, the owners themselves working on the running staff, net a total savings of about Rs. 6,50,000 and this is shared by the 550 families on an average of nearly Rs. 1,200 annually. Thus, it is definite, this scheme of Nationalisation of Road Transport is going to deprive the many private families thriving on this Road Transport, of their living and affords no other opportunity to them but to come out with no future. There is a general misnomer about the present private Bus-Owners and the innocent public are misguided in their thoughts. The misfortune of the present owners was that there was no responsibility on their part in regard to the capital investment as they had to manage with the old

(To be continued.)

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SOME FAMOUS CHARTERS OF RIGHTS

(Continued from last issue)

'7. Extension of factories and instruments of production owned by the State; the bringing into cultivation of waste lands and the improvement of the soil generally in accordance with a common plan.

'8. Equal obligation of all to work. Establishment of industrial armies, especially for agriculture.

'9 Combination of agriculture with manufacturing industries; general abolition of distinction between town and country by a more equable distribution of the population over the country.

'10. Free education for all children in public schools. Abolition of children's factory labour in its present form. Combination of education with industrial production, etc.'

But in spite of Marx's assertion that the bourgeoisie is on its last leg, it has continued to exist in its fullest glory; and the later manifestoes, declarations and charters of freedom and rights of great importance have been drawn up in the context of it, the latest and greatest of which is the San Francisco Charter of the United Nations.

THREE PRINCIPLES OF PEOPLE OF CHINA

In the same context we find the Three Principles of People of Dr. Sun Yat-Sen and the Manifesto of the Kuomintang Party of China, the latter being the documentary representations of Dr. Sun's Principles'. It was issued by the First National Congress of the Kuomintang on January 30, 1924. The first part of the Manifesto says:—

The Principles of the Kuomintang are no other than the Three Principles of the People. Our platform is based on these Principles, and we firmly believe that there is no other way of saving the country. Every step of the National Revolution should be guided by these fundamental principles.

1 The Principle of Nationalism: There are two aspects of this principle—namely, self-emancipation of the Chinese nation and equality of races within Chinese territories.

The Kuomintang solemnly declares that it recognizes the right of self-determination of all races within the country, and that after the completion of the National Revolution a free and united Republic of China, based on the voluntary union of races will be established.

2. The Principle of Popular Sovereignty: This principle envisages a system of direct popular authority, that is to say, the people will enjoy the rights of election, initiative, referendum and recall. The procedure for wielding these powers will be elaborated in the Five-Power Constitution, namely legislative, judicial, executive, examination and control.

3 The Principle of the People's Livelihood: This principle contains two fundamental aspects; equalisation of land and regulation of capital. Since the right of owning land is controlled by a few, the State should enact a land law, a law for the utilisation of land, a land expropriation law, a land taxation law.

The objectives Resolution passed by the Constituent Assembly of India on January 22 1947, is the latest and one of the most important addition in the series of world documents declaring the rights of a nation and a people.

This resolution was moved by Pandit Jawaharlal Nehru and unanimously adopted by the Assembly.

The following is the text of the resolution:

"Whereas this Constituent Assembly declares its firm and solemn resolve to proclaim India as an independent sovereign republic and to draw up for her future governance a constitution, the territories that now comprise British India, the territories that now form the Indian States and such other parts of India as are outside British India and the States as well as such other territories as are willing to be constituted into the independent sovereign India shall be a Union of them all.

"And whereas the said territories, whether with their present boundaries or with such others as may be determined by the Constituent Assembly and thereafter according to the law of the constitution, shall possess and retain the status of autonomous units, together with residuary powers, and exercise all powers and functions as are vested in or assigned to the Union, or as are inherent or implied in the Union or resulting therefrom and wherein all power and authority of the sovereign independent India, its constituent parts and organs of government are derived from the people.

"And wherein shall be guaranteed and secured to all the people of India Justice, social, economic and political: equality of status, of and opportunity before the law: freedom of thought, expression, belief, faith, worship, vocation, association and action, subject to law and public morality.

"And wherein adequate safeguards shall be provided for minorities, backward and tribal areas, and depressed and other backward classes:

"And whereby shall be maintained the integrity of the territory of the republic and its sovereign rights on land, sea and air according to justice and the law of civilised nations, and this ancient land attain its rightful and honoured place in the world and make its full and willing contribution to the promotion of world peace and the welfare of mankind."

There are many other documents of world importance which have proved to be milestones of national freedom and have established the rights of man in various countries and opened new avenues for further struggle.

The enunciation of the Fundamental Rights (1931) by the All-India Congress Committee and the "Quit India" Resolution (1942) adopted by it have definitely paved the way of for socio-economic and political freedom of the Indian People.

A very important document is, of course, the Emancipation Proclamation (1864) of Abraham Lincoln, the great President of the United States of America.

It has marked the culmination of the long struggle over the question of slavery. On this question America plunged into a great civil war which had decided the issue in favour of the suppressed humanity.

Many other political parties and Governments in making have published their manifestoes, programmes and objectives, but none of them has achieved such historical importance as the documents which have been mentioned and included in this collection.

B B.

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THE PROBLEM OF THE WORKER

TO-DAY workers with more money in their hands are less satisfied than a decade ago.

Are labour discontents due merely to wages, hours of work and service conditions? If it were so, rise in wages, reduction in working hours and liberal service conditions should promote their contentment. But it is not so. Why? Mere increase in wages although at the expense of rising cost and consequent crippling of the industry, does not secure the standard of living. The workers' real problem to-day is the same as the employers', that is, the unbalanced economic period through which they are passing.

THE successful solution of this problem will result in a stable and efficient industrial structure, which brings with it an assured future for the worker. In this, good-will, co-operation and conscientious effort are called for from all concerned.

(K.G.F. MINING BOARD.)

The Rationalist.

Monday 25-10-1948.

THE EXHIBITION

The prize distribution of the Mysore Dasara Industrial and Agricultural Exhibition was held on the 19th evening under the immediate presence of His Highness the Maharaja, bringing to a close a busy and festive fortnight in the life of the pretty capital. The gathering included the Ministers of Government,—conspicuous by absence being the Dewan, absent abroad on Empire business, and the Chief Minister, absent from illness,—unlike a former important occasion, they were all duly provided with seats,—the elite of the State, and most of the Exhibitors.

After invocation in mellifluous vernacular by Sri Rajamma, B A. (Hons)., the Chairman of the Exhibition Committee—this time the Minister of Education,—Mr. D. H. Chandrashekharayya B.A., B L., read an interesting report of the history, aims, and achievements of the Exhibition,—and thanked those who had contributed to make it a success.

The Exhibition Secretary then read the names of the Prize Winners, starting with Fine Arts, and His Highness personally presented the Maharaja's Cup which looked far too good for the occasion. The long list of recipients of gold medals might be some evidence of their merit, but also showed that the judges were generous and accommodating. However owing to the cost of gold, no gold actually changed hands.

His Highness then rising amidst acclamation delivered the following thoughtful and illuminating address:

"It gives me very great pleasure to preside over this function and distribute the prizes to the selected Exhibitors. I am glad to learn that this year's Exhibition has established a record both in the number of visitors and the amount of gate collections. This is doubtless an indication as much of the increasing popularity of the Exhibition as of the growing interest among the people in the industrial and agricultural developments and in the cultural and commercial advancement of the country.

"Mysore has always enjoyed a reputation for progress and culture. That is a matter for legitimate pride; but it also imposes a responsibility that the reputation should be maintained and advanced. I am glad to note that it is being done. We are living in a time of rapid advancement in our country. Since last this Exhibition was held, India has attained her freedom and in Mysore State also, people's representatives have been shouldering the responsibilities of the administration. We look forward to an era of peace and prosperity based on economic and cultural advancement.

The first and the foremost need of the country is food. Mysore State is at present a deficit area in food. For a population of about 80 lakhs, a cultivable area of nearly 120 lakhs of acres, provided with abundant water resources ought to be sufficient normally to meet the food requirements. With the use of mechanical aids and fertilisers, we should be able not only to meet our needs but also to help our neighbours. If this Exhibition could inspire us to do so, it will have served a grea cause.

We have made much progress in our industries; but very much more has yet to b achieved. I should like to see every town and village lit up with electricity and every home engaged in some kind of cottage industry The State abounds in natural resources and we can manufacture almost all our needs and

be in a positision to supply to others. I hope that this Exhibition will serve as a powerful incentive in that direction also.

The State has steadily pursued a sound industrial policy. The heavy industries are generally owned and managed by the Government. The medium industries are aided by Government and managed under Government guidance. The smaller industries are privately owned and managed by private enterprise. This policy has been found to be satisfactory and helpful to an all-round industrial advancement. I have no doubt that it will be pursued with vigour and determination.

I am glad that a scheme for the construction of cheap, attractive, commodious and sanitary houses, has been engagaging the attention of my Government. I like that every family in the State should have a decent and comfortable house to live in. I trust that no effort will be spared in achieving this end.

I attach as much importance to the educational and cultural progress of the people as of the economic advancement. I am glad to learn from those who have travelled abroad and from my own observation that in dignity and grace, our people are second to none in the world. In the field of fine arts, we have enjoyed a high reputation. Our painters and artists, our musicians and poets are reputedly of a high order and we are proud of them. We must strive to maintain and raise the standard. I am glad to say from a look at this Exhibition and its activities, that we are doing so.

I have a feeling that permanent museums in each District and Taluk Headquarters, constituting a miniature exhibition of this kind, might prove extremely useful. You might think this over and my Government will be glad to help you if you decide on it.

In all our endeavours at improvements, the assistance that can be had from other parts of India is to be welcomed.

I am highly gratified to learn that in this Exhibition, the Governments of West Bengal and Orissa have very kindly co-operated and displayed their spendid exhibits. Our sincere thanks are due to those Governments for their goodwill and co-operation.

It only remains for me to congratulate you on the excellence of your arrangements and to state that everyone who has contributed to make this Exhibition such a success deserves well of the people. Those who have been lucky enough to secure prizes today, I congratulate, and to those who have not, I convey the comforting thought that effort never goes in vain, and tomorrow, if not today, they will win the prize if only they steadily work towards it."

MARRIAGE

ASGARI BEGUM, daughter of Mr. and Mrs. M. Hayath, Chief Electrical Engineer, Mysore, with JANAB FAKRUDIN GULAM JILANI, M A., Income Tax Officer, Madras on 24-10-48, at 5-c Andree Road, Langford Town, Bangalore.

CHI SOW INDU, daughter of Srimathi and Sri M. S Bhima Rao, Munsiff Magistrate, Hole Narsipur, with Dr. B. S. NARAYANA RAO on 24-10-48 at Hole Narsipur.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—1—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—1—0
4.	Problem of Wealth	0—2—0
5	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

MEMORIAL TO H. H.

(Continued from last issue).

buses, whose depreciation responsibilities were over, long ago. This was necessitated due to the outcome of war. But to-day the exponents are of the opinion that the owners of Road Transport thrive only because of their long time experience and the old available stocks in their possession.

5 Hon'ble Pandit Nehru on Gandhian Socialism

The Honourable Mysore Congress Ministers proclaim in their open meetings that they are the firm believers in Gandhian Socialism. The Gandhian Socialism does not teach Nationalisation of Hotels and Buses, which are risky and speculative enterprises, but encourages Nationalisation of the key and basic industries in the country. The Hon'ble Minister Mr. Kala Venkata Rao of Madras has said definitely that 'the Nationalised Schemes do not prosper very well.' Such being the case, the Nationalised speculative commercial enterprises do not at all prosper in the country. The schemes introduced by the Government of Madras and Travancore are every day ridiculed in every Assembly and Public Meeting. They are not able to come to any workable propositions and they themselves are in a *dilemma*. Even the great exponent in transport, the Hon'ble Minister for Transport in Ceylon is not convinced about Nationalisation of Transport Services proving a success. Here, we wish to cite Hon'ble Pundit Jawaharlal Nehru's opinion ;—'I would suggest to the Government that they would do well first to fulfil their primary tasks of feeding, housing and clothing the people before they thought of Nationalisation."

6. Prayer

Therefore, we humbly request His Gracious Highness to order His Highness's Government to follow this very valuable suggestion by Hon'ble Pundit Jawaharlal Nehru and kindly stop this Nationalisation of Road Transport in Mysore, since the scheme is a speculative Commercial enterprise with no prospects. For which act of kindness we will be ever grateful to His Gracious Highness.

Our Memorandum is free from prejudice and this has been submitted in the larger interests of the country and in the best interests of the people.

Enclosed Appendix 'A' showing the income and expenditure of one long line route of 100 miles, with 1,000 miles daily running in plain country.

APPENDIX A

Bangalore-Nanjangud Route *via* Channapatna & Mysore—Distance of 100 Miles
(1,000 miles daily running with 12 Buses including two spare Buses)

(1) EXPENDITURE

		Per year Rs.
A. *Running Staff*		
14	Drivers in grade of 50 1-60 at 55 p m.	9240
	Batta at Rs. 1½ per day	7560
14	Conductors in grade 30-1-40 at 35 p m.	5880
	Batta at Rs 1½ per day	7560
8	Inspectors in grade 60-2-80 at 70 p.m.	6720
	Batta at Rs. 30 per month	2830
Dearness allowance at Rs. 18 per month for the above 36 persons ...		7776
	Total of "A" ...	47616

B. Petrol and Oil Expenses:—

	Per year Rs.
Petrol at 10 gallons per trip i.e., 100 gallons per day	72000
Oil at ½ gallon per trip—5 gallons per day	10800
'C' Oil, Grease, Distilled water, Acid, Brake Fluid, Waste, etc, at Re. 1 per bus per day	3600
Total of "B" ...	86400

C. Wear and Tear including spare parts:—

Tyres—4 sets per bus for 12 buses average 300 tyres for one year ...	60000
Plugs—18 per bus at Rs. 3 total 180 plugs per year	540
Platinum points—40 sets at Rs. 5	200
Plug wires—20 sets at Rs. 7-8 0 a set	150
Brake linings 20 sets at 50 per set	1000
Fan belts—40 at Rs. 5 each	200
Hose pipes	100
Bulbs	100
Coils 20 at Rs. 35 each	700
Batteries 20 at Rs. 100 each	2000
Cut outs 20 at Rs. 10 each	200
Dynamos 10 at Rs 80 each	800
Condensers and distributor caps—10 sets at Rs. 8 each	80
Springs 10 sets at Rs. 400 each	4000
King pin bushes 10 sets at Rs. 50 each	500
Bearings 10 sets at Rs. 250 each set	2500
Piston rings to be changed for every 10,000 miles-20 sets at Rs. 45 each set	900
Cluton facings 10 sets at Rs 30 each set	300
Joint Universal—10 sets at Rs. 20 each set	200
Centre bearings—10 sets at Rs 15 each	150
Water pumps—sealed bearings 10 sets at Rs. 20 each	200
Cluton release sets 10 at Rs. 20 each	200
Total of "C" ...	75020

Total of A Rs. 47618
" B Rs 86400
" C Rs. 75020

Grand Total Rs. 209038

(2) GROSS INCOME

(Calculated as per G.O. No. T. 43 52/R. T. 37-47-2, dated 20th May 1948).

Passenger fares for 220 passengers per day at Rs. 3 per passengers ...	237600
Luggage Charges at Rs. 5 a day per bus	18000
Total ...	255600
Less Running Expenditure	209036
Income ...	46564

(3) NETT INCOME OR DEFICIENCY ?

Out of the annual income of Rs. 46564 :—

1. Depreciation on the capital investment of 180000 at the rate of Rs. 15000 per bus for 12 buses at 20%	36000
2. Insurance for the 12 buses at Rs. 200 per bus	2340
3. Vehicle Tax at Rs. 28 per seat for 26 seats for 12 buses ...	8736
4. Road Cess at 6 pies per mile	11250
5. Brake Certificates at Rs. 20 per bus	240
Total ...	58566

Hence, the nett Deficiency is Rs. 12,002 for a Long Line Route of 100 miles of good Cement & Tar Road situated in the Plain Country!

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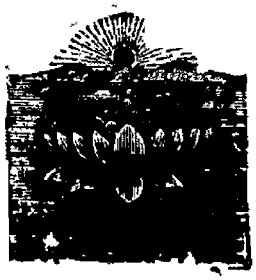

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalist survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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HONORARY DEGREES

In his commendatory speech on the occasion of conferring the Honorary degree of LL D, on Sir M. Visvesvaraya and Sir M M Ismail, the Vice-Chancellor observed,

"May it please your Highness:

I have the honour to present to Your Highness Sir Mokshagundam Visvesvaraya and Sir Mirza Muhammad Ismail, who have been duly recommended by the University Council, the Academic Council and the Senate of this University as fit and proper persons by reason of their eminent position and attainments to receive the Honorary Degree of Doctor of Laws to which I pray they may be admitted.

1. SIR M VISVESVARAYA

It is given to few men to serve their country for such a long period and with such distinction in so many and varied capacities, as Sir M Visvesvaraya has done; and luckily for the New India, he is still ceaselessly active in the field of constructive statesmanship. The Central Government and the administrations of the various Provinces and States in India have all had the benefit of his expert advice not only in matters of Engineering, which forms his special technical domain, but also in such other complicated tasks of Government as the organization of technological and higher scientific education and economic planning and development, for which he has shown rare genius.

Among the various achievements that stand to his credit as Dewan of Mysore, the irrigation scheme of the Krishnarajasagara the largest to be conceived and executed in India at that time is a monument of his engineering skill and his zeal in the service of the people of Mysore. The Mysore Iron and Steel Works which was at the time a very daring enterprise placed Mysore prominently on the industrial map of India; and the inauguration of this University the first to be founded by an Indian Ruler, is an abiding testimony to his devotion to the cause of the moral and intellectual advancement of the people of the State

Sir M. Visvesvaraya has been a pioneer in the field of economic planning for India, and he has inspired many a scheme for the development of the manufacturing industry in this country. The planned industrialisation of the country, the solution of the various socio-economic problems that inevitably follow from it, and the advancement of our country to its rightful place in the economic organization of the world are tasks in the performance of which those responsible for the governance of our new nation will have to draw heavily on his technical knowledge and ripe experience.

It is no wonder that Indian Universities have vied with one another in honouring him by conferring their degrees, and it is now the privilege—a much delayed one—of the University of his own State to honour him as a great Mysorean, a great Indian, and a great gentleman!

2 SIR MIRZA MUHAMMAD ISMAIL

Sir Mirza M Ismail occupies a prominent place among the statesmen and the foremost administrators of India As Dewan of Mysore, as Prime Minister of Jaipur and as President of Hyderabad Executive Council, he presided over the Governments of premier Indian States for over two decades. As the representative of Mysore and other States at the Round Table Conference in London, he played an important part in the long and arduous process of negotiation between Britain and India which preceded the attainment of India's freedom. As Dewan of Mysore, he holds the proud record of having been responsible for the inauguration and development of many nation building schemes. He played an outstanding part in the evolution of the Constitution of Mysore, in the progress of education at different levels and in the starting of new industries. His name is specially remembered in connection with rural electrification, town planning and beautification, and public works. As a statesman he has attained high distinction, as a man of culture he has gained eminence, and by his uniform charm and affability of manners he has won the affection and esteem of a large number of his countrymen. The University of Mysore, in the progress of which he has been so keenly interested and the development of which he so carefully fostered, is delighted and proud to honour a distinguished *alumnus* of one of its own constituent colleges and a great citizen of Mysore and of India."

DR. SIR M. VISVESVARAYA'S CONVOCATION ADDRESS

Your Highness, Graduates of the Year, Ladies and Gentlemen,

I feel highly honoured by the invitation graciously extended to me by His Highness the Chancellor to address this year's Convocation.

It was exactly thirty years ago that I attended the first Convocation of this University which was opened by His Highness the Maharaja Sri Krishnaraja Wadiyar Bahadur, the Founder and the first Chancellor of the University. He was a noble Ruler with cosmopolitan views, broad sympathies, love of his people and ambition to keep Mysore in the forefront of modern progressive States.

Mysore was the first Indian State to think of a separate University for herself. At the time the question was first mooted, there were only six or seven Universities for the whole of India including Burma, and though therefore more Universities were overdue, the establishment of the Mysore University was by no means an easy affair. Its birthpangs were not confined to Mysore. The University of Madras to which Mysore was then attached, failed to look on the movement with favour. In the expressive language of some of the adherents of the Madras view, a separate University for Mysore came to be regarded in the light of a runaway daughter fleeing from her parental home.

From an educational point of view, Mysore was feeling cramped under the control of the Madras University. Modern developments in the theory and practice of higher education, a proper place for Kannada, the language of the country, in the University curriculum, the control of the colleges by the University rather than by a department of Government, and the desire to spread modern knowledge among the masses through extension and publication departments—these were among some of the main considerations that moved us to establish a University of our own. We surmounted our difficulties with the Madras University authorities by the generous support given by Lord Hardinge, then Viceroy of India, and the co-operation we received from the University of Bombay.

Difficulties of various kinds confronted us at the very beginning. There were, at that time, only two colleges in the State teaching for the Arts Courses. There were no technical colleges to prepare young men for the learned professions. New courses of study were opened, a team of capable professors was recruited, and an Engineering College was established within one year.

I need not repeat to you, the other large developments which have taken place during the last thirty years. The University has grown from strength to strength. The number of graduates at the first Convocation was 40. The number of graduates this year is 1,130 men and 147 women and the total number who have graduated since the University was started has been 11 219. The number of undergraduates receiving instruction has increased from 600 to 8,000. The University now possesses nearly all the faculties of a modern institution The University soon acquired a very high academic reputation especially in the teaching of science. I earnestly hope that very high standards will be always maintained. Thousands of the *alumni* of the University have now been rendering distinguished service in various walks of life in Mysore, and I am glad to say, also in many other parts of India

The Mysore State built up progress and prosperity to a material extent during the time of its late distinguished Ruler, His Highness the Maharaja Sri Krishnaraja Wadiyar Bahadur. Our present Ruler, His Highness the Maharaja Sri Jayachamaraja Wadiyar Bahadur, has brought contentment and hope to the people of Mysore by conceding a Parliamentary form of Government

The country is slowly returning to normal after the last War and after the many vicissitudes, occasioned by the partition. The atmosphere is still far from calm.

This is an occasion when all desirable reconstruction problems have to be examined and discussed, suitable plans evolved and measures taken to restore ordered life in the Indian Union. On account of her unique traditions, Mysore in her smaller sphere is happily more favourably situated in this respect than the greater part of the Indian sub-continent.

The future of the country, including that of Mysore, is not altogether unclouded or safe. There are quite a number of problems which may lead the Indian Union to difficulties unless diligently

(*Continued on page 6.*)

The Rationalist

Monday 1-11-1948.

A GREAT MYSOREAN

Perhaps there is no Mysorean today, greater than Sir M. Visweswaraya. His personality is unique among Mysoreans He graduated 67 years ago in 1881, learnt Engineering in Bombay, joined Bombay service, and did yeoman service there, and in Aden and Hyderabad Called to Mysore in 1909, he rendered more than yeoman service to the people of Mysore.

In Bombay he became intimate with persons like Ranade and Gokhale. His intellectual and physical qualities, by contact with those fervid patriots, made him wherever he went a flaming torch, giving heat, light, and inspiration to all.

He became Dewan of Mysore in 1912, and during his regime both the Government and the people were pepped up into such feverish activity as never before in its history. He urged the people of the State with words, and lashed them with figures.

Like Indra with thousand eyes, he investigated everything, picked out the faults in everything, and sought to improve everything.

He established the Economic Conference, reformed the Legislative Council, inaugurated the Industries and Commerce Department, and brought forth the Mysore University. He initiated the Kannambody Dam, promoted the Bhadravathy Iron Works, extended the Railways, and fostered the Mysore Bank and Chamber of Commerce. He secured revision of the Treaty with the British commensurate with the dignity of the State, dropping the derogatory terms of the previous one.

Urging the establishment of the University he observed, "There is one University on an average for every two and half millions of population in the United Kingdom, and one for every three millions in Germany. The population of Canada is scarcely 25 per cent more than that of Mysore, and yet that country has eighteen Universities. I do not see why we should not have at least one University in Mysore."

Speaking about the Administration he declared, "Efficiency must be maintained if the Government is to get value for the money which it is spending on its establishments. In a country like ours where the system of Government Departments is maintained on the European model and the staff employed to work them have not fully adopted European business habits, an "Efficiency Audit" is as much a necessity as a "Financial Audit."

Early in his Dewanship he admonished the public, "In all the addresses you have been pleased to read to me, you state, what, in your opinion, His Highness's Government should do, or what I should do, but there is not one word said of what you yourselves are going to do, not one word even of offer of co-operation on your part. I can make no promise or response on such terms. If the public asks me what His Highness's Government is going to accomplish during my term of office,

I will only say it will depend on what the people themselves may help to build up. Government will be what the people themselves make it; it cannot be much in advance of the capacity of the people. I attach great importance to the co-operation of the leaders of the public, each in his legitimate sphere of activity."

It was like Alexander addressing his horse Bucephalus. The horse asked him how far he was taking him. Alexander replied that he would take him as far as he would go!

We referred to his contact with Ranade and Gokhale. Here is an incident relating to it.

"On one occasion in Bombay as I was leaving his house after dinner, Mr. Ranade walked up with me to the outer landing. A friend of his, Mr. Modak, who had been ailing for a long time, was his guest. Pointing to the guest's room Mr. Ranade remarked, "Do you know that there is a friend of mine in that room who is suffering from a disease from which all India suffers,—namely, paralysis?" In the opinion of both Mr. Ranade and that of his distinguished disciple Gokhale, there was too little of activity and too little of work done or attempted to be done by the people of this country."

(To be continued). *Editor.*

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(*Continued from page 3*)

watched, and courageously and consistently controlled, with all the wisdom and skill suggested by past experience and the two Great Wars.

I therefore think I shall be best serving the purpose of this Convocation by making a brief reference to some of these problems in the hope that they may receive the attention that is their due. Many of these problems it will be agreed, can be also remembered and pondered over with advantage by the graduates who have taken degrees at the hands of the University today

There are difficulties to be removed and deficiencies to be remedied to make an ordered life replace the present day complexities. At the same time, numerous reforms and developments have to be planned and executed to satisfy the large section of the population who wish to see their country brought into line with the more progressive nations of the world

THE POPULATION PROBLEM

The population of India in 1872 was 208 million and in 1941 it rose to 389 million without including Burma. Since the division of the country into two parts the number left to the Indian Union is 227 million and to Pakistan 68 7 million. The population of the Indian States which have acceded to the Indian Union amounted to an additional 93 million according to the Census of 1941 The inference is that the total population of the Indian Union including the Hyderabad State will be in the neighbourhood of 320 million.

I have taken up the question of population first because it is growing at the rate of 5 to 6 million a year, and so far as the public is aware, there is no corresponding growth of production or income. This anomalous growth is doubtless causing a progressive lowering of the average standard of living of the entire population

India is a country of uncertain rainfall, and many parts of it suffer from drought or famine at periodic intervals In such circumstances the growth of population, its unchecked abundance at the rate it is going on, is a Damocles' sword hanging on the heads of large sections of the population who are already burdened with poverty and care as a result of the lowering of the standards of living, particularly since the commencement of the last War.

Added to all these some 85 per cent of the population is illiterate and their standard of living is necessarily very low. Many young couples who bring up large families are reduced to poverty and become prematurely care-ridden and old.

In my own life time, the population of this country has virtually doubled, and the future growth will be cumulative and therefore more rapid In Western countries, Governments endeavour to spread the knowledge necessary to restrict population. There is a Planned Parenthood Federation for this purpose in nearly every part of the United States of America, and of course similar organizations exist in many parts of Europe. There are small associations and agencies in India also to spread such knowledge but not to the extent which can be at all regarded as effective.

The education of the masses, that is, the liquidation of illiteracy, will do some good; it will promote thought among them on the subject and cannot fail to lessen the rate of growth of population. The spread of industrial life has also had the same effect in Western countries.

Another threat which may obstruct remedial measures is the spread of communism. The country is torn with differences and difficulties in all these respects. There is also the danger of the migration of people from destitute regions to localities where people are comparatively more industrious and prosperous.

One remedy is for Government, capital and labour to come to a common understanding and put forth a powerful joint effort to increase production and gainful activities, The Government are doing all they can in this direction.

The public should give thought to all these measures in proper time. Otherwise there may develop, at no distant date, a further catastrophic lowering of the standard of living of the entire population.

(To be continued)

RUSSIAN SYSTEM

Mr. Christopher Mayhew, British Under-Secretary for Foreign Affairs, today charged Russia with maintaining a "slave system." Says a Reuter report.

Evidence led one to suppose, he told the United Nations Social Committee, that "a slave system without parallel in history" existed in the Soviet Union He was answering Soviet accusations that British subjects suffered from exhaustion and death in the colonies.

"No representative of the Soviet Union has the moral right to make these charges," he said, "Hunger and exhaustion are imposed on armies of forced workers in the Soviet Union as a result of deliberate State policy."

Mr. Mayhew added that evidence both from official documents and from sources outside the Soviet Union showed that many millions of Soviet workers lived in "wretchedness and under-nourishment", under the charge of having committed crimes against the regime. "If this evidence is substantiated, the Soviet claim to have set up a paradise on earth is based on a fraud."

The bearded Soviet delegate, Prof Andrei Pavlov, sat impassively throughout one of the bitterest attacks yet made on the Soviet Union.

Mr. Mayhew said it appeared that somewhere between 6,000 000 and 15,000 000 forced workers were collected in camps all over the Soviet Union "If we pitch it as low as 5,000 000, that means that about two and a half per cent of the population of the Soviet Union are slaves—compared with 1'3 per cent in Tsarist days.

"It also appears that the population of the far northern and far eastern districts of the Soviet Union consists almost entirely of ceported labour."

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POLITICS AND CRIME

"Suehiro Nishio, a former Vice-Premier, was indicted to-day on a charge of accepting a bribe of one million yen from the Showa Denko Company.

The arrest of Nishio nine days ago was the event that led directly to the resignation of the Ashida Government.

Nishio relinquished the Deputy Premiership last July when he was charged and subsequently acquitted of misappropriating 50000 yen.

Shingo Hinohara, a younger brother of the Showa Denko President who was arrested on October 6 was also indicted to-day," Says a Tokyo report.

"The Mace-bearer of the French National Assembly, Jacques Gicque', was to-day sentenced to ten months' imprisonment, and fined ten thousand franks for stealing a motor car. Gicquel said he was drunk at the time," says a Paris report.

* * *

Civilization and Democracy seem to be sending queer types of persons into Cabinets and Assemblies. Most often we read of one or another of them being charged or chargeable for some heinous offence. It would mean either that hooligans often get into power, or that power converts good men into hooligans.

Ed.

REPRINTS AND BOOKLETS.

1.	**A Victorian Statesman**	0—4—0
2.	**Winston Churchill**	0—4—0
3.	**Philosophy & Philosophers**	0—4—0
4.	**Problem of Wealth**	0—2—0
5.	**The Tree of Happiness**	0—1—0
6.	ಗಾಯತ್ರೀ ರಹಸ್ಯಂಗಳು	0—2—6
7.	**Small-pox and its treatment in VedicTimes**	0—2—0

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1929-39, EDITOR: YAJURVEDA II VOLS, & RIGVEDA PADA; EDITOR "RATIONALIST."

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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DR. SIR M. VISVESVARAYA'S CONVOCATION ADDRESS

(*Continued from last issue*).

FOOD SUPPLY

Although India is an agricultural country, she has to import a portion of her food supply from outside its boundaries. It is necessary to make arrangements and take stock periodically, in every district and region, of the quantities of food products available, the area of food crops under cultivation and other associated facts in an accurate manner. Correct statistics have to be maintained to enable Government to make unerring provision for the country's needs and to keep the public correctly informed at all times of the state of their food supply.

The question has become a crucial one for the past five or six years since reports of deaths of lakhs of human beings for want of food came from Calcutta side. The extra food supply which is being obtained from outside at the present time is stated to be in the neighbourhood of 2,000,000 tons per annum.

Records should be maintained of the demand of food grains in every region or unit area and of the areas of food crops annually cultivated. The actual production and stock of such food grains from year to year should be also available. This should be done in every region as far as possible by suitable organization by the residents of the area itself.

To give the public a feeling of safety, such data should be published every half year or every quarter. There is no reason why this should not be done except that we in this country prefer to be guided by tradition. In Japan village populations have long been accustomed to maintain statistics of cultivation and production.

DEFENCE

The defence arrangements in the country have to be satisfactory and they should be such as to give confidence to the public and create a feeling of safety. Every section of the population should know that their country's defences are efficient and safe, and compare favourably with corresponding arrangements in similarly situated modern countries.

It is understood that the Government propose to recruit some 130,000 to the Army permanently. The defence organization in the country is in the three divisions: the Army, Navy and Air Force. Hitherto, the responsibility for supplying defence machinery to protect the country rested with the British. In future, equipment in the shape of battleships, dreadnoughts, submarines, aircraft, armoured cars, tanks, etc., have to be the sole responsibility of the Indian personnel. The Government will have to make suitable arrangements to provide themselves with the technical staff and machinery for the manufacture of defence armaments. In future, defence machinery, like aircraft, automobile, motor machinery and equipment of every kind have to be manufactured in India itself. Contact should be maintained with corresponding equipment in foreign countries. Also an adequate number of institutes for military training have to be established. In Japan, a fixed number of persons is maintained in proportion to the population in every village or group of villages, trained for military service. The Central Government can obtain contingents from this reserve to the extent needed in an emergency. It is not safe to rely, in these days, for supply of defence machinery or arms or for special technical skill, on foreign countries.

It is suggested that a *Public Defence Advisory Committee* of reliable patriotic persons should be studying the strength and equipment in this respect to give assurance to the public that all reasonable precautions are being taken.

One word more; in future, recruits to military establishments should be obtained from all parts and every corner of the country and not confined to any particular castes or communities as was being done under the previous administration. It is understood that this aspect of recruitment is already receiving attention.

INDUSTRIES

The main source of economic prosperity of leading nations within the past half a century, has been the practice of industries. Scientific applied research has greatly helped to increase production and reduce cost.

The reason why industries are given importance in progressive countries, is that they increase the working power of man for producing goods for

(*Continued on page 7.*)

A CENTENARY VOLUME

We have before us a sumptuous volume got up to commemorate the centenary of the Kannada Stage, as well as the Diamond Jubilee of Vinodaratnakara Gubbi Veeranna's Theatrical Company. The volume is amply illustrated and handsomely got up, and is worthy of the dual occasion that it represents. Numerous articles by learned and competent writers from all over Southern India, record almost every phase of the Kannada Stage and its grandual growth during the last 100 years, under the munificent patronage of the Mysore Royal Dynasty, from H. H. Mummadi Krishnaraja Wodiyar down to its present illustrious Scion. The gifted writers who produced the modern Kannada dramas, and the talented artistes who made those dramas live before the eyes of admiring generations of theatre-goers, during these past years are embalmed in the pages of this memorial volume. Incidentally there are interesting articles regarding the Stage in other parts of India, and in some of the European countries ancient and modern.

The part played by Vinodaratnakara Gubbi Veeranna, who may be called the Garrick of the Kannada Stage, and his successfull troupe during the latter half of the century in giving life and tone to the Kannada Stage, and maintaining it as an instructing and entertaining medium in the Kannada Dominions, is duly depicted in the volume for the present and future generations to read.

The Centenary Celebration Committee was ably guided by its venerable Chairman Rajasevaprasakta A. Subrahmanya Iyer, and successfully steered by its energetic organiser Mr. M. C. Mahadevaswamy. It received wide public support, and had the proud satisfaction of conducting the celebrations under the gracious presence of His Highness Maharaja Sri Jayachamaraja Wodiyar Bahadur, G.C.S.I., G.C.B.

Mr. N. S. Veerappa, who has edited the olume for the Centenary Committee, deserves hanks for having got up a volume which is so encyclopaedic and at the same time so unfailingly attractive. Ed.

ASIAN WAY

A British spokesman commenting on the Address of Dr. Jawaharlal Nehru, the Indian Prime Minister, at the U.N.A., is said to have remarked that it reminded the Assembly that there was an Asian way of looking at world questions.

We are reminded of a discussion in the British Parliamentary Committee on the Reform Bill in 1867 when Mr. Beresford Hope spoke of Disraeli as the "Asian Mystery". And the latter retorted,—Hope was descended from a family of Amsterdam —"When he talks about an Asian Mystery, I will tell him that there are Batavian graces in all he says, which I notice with satisfaction and which charm me!"

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A GREAT MYSOREAN

II

Sir M. Visweswaraya took up the role of the Messiah of economic expansion soon after his advent into Mysore. He began to tell Mysoreans, "We reside in one of the most beautiful and picturesque provinces on the face of the earth. There are views witnessed here, the like of which are to be found nowhere else in the world Visitors to Japan, like our Sanitary Commissioner, will tell you how clean and attractive every place of interest is, and how neat and orderly every temple is maintained in that country. As in Japan, so in Mysore, almost every picturesque spot, be it on a hill-top, glen or river bank, is utilised for building a temple, but people have neglected even to maintain what they have inherited. What a paradise this country would be, could we but educate our people to keep temples, bathing ghats, public buildings, and open spaces, clean and sanitary!"

He gave them the advice of Moberly Bell of the London *Times*, "If your business is only to sweep a crossing, remember that it is your duty to make that crossing the best swept in the world", and of an eminent German, "The more energy we put forth, and the more we use our intelligence, the greater the pleasure, provided we do not overdo it to the point of fatigue." He urged, "We should dismiss from our mind the idea that any great work can be accomplished, that any reputation in any profession can be made, without drill, discipline, and iron labour."

He pictured to them their own condition compared with those of progressive countries. "Ninety-four persons in every hundred of our people are illiterate. In progressive countries the percentage of illiteracy does not usually exceed 10 or 15. 72 per cent of the population of Mysore depend on agriculture. In England the number living on agriculture is 22 per cent. For nearly 6 months in the year the Mysore cultivator has no regular occupation. The efficiency of our workmen is low. It is computed that 3 Indian workmen are required to do the work of one labourer in progressive countries. The earning power of a Mysorean is computed at one-fifteenth of that of an average European or less. The annual death rate in Mysore is over 30 per 1000. In Europe it is 15 to 18. The average duration of a Mysorean is less than 25 years. In America and Europe it varies from 45 to 54."

Again, "The great bulk of our people are uneducated, and agriculture is their chief occupation. They have no industries or trade on modern lines worth mentioning. No country so largely dependent as ours on agriculture can be said to be prosperous. The margin between the ordinary standard of living and destitution among our people is very narrow. At the first sign of scarcity which is usually occasioned in this country by a failure of rain, the poorest of our people are plunged into a state of distress, and large numbers of them are liable to die of starvation."

He drew them a picture of themselves from another angle: "There is waste going on in the business life of our people in many ways—waste both of resources and of opportunities. There is waste of energy due to insufficient occupation, because agriculture gives full employment for only six or seven months in the year. There is waste due to illiteracy, because ninety-four persons out of every 100 are uneducated.

There is waste through ignorance of the ways of the civilized people, because we fail to utilise their accumulated asset of wisdom and experience. Waste is also going on through our imperfect acquaintance with the commonplaces of civilization, and lack of correct business ideals and business standards in daily life. Mental energy is wasted in caste disputes and village factions. Capital is wasted because money is hoarded instead of being made available for productive purposes. There is waste of health because, although leading moral lives normally, men and women grow prematurely old for want of pride of person and attention to the elementary laws of health. The largest waste of all is the lack of capacity for co-operation, the difficulty of ensuring harmony, sympathy and oneness of feeling in matters affecting the larger interests of the State."

He quoted the first Dewan Rangacharlu's remark to the Assembly in 1881, "that no country can prosper unless its agricultural and manufacturing industries were equally fostered. When all the world around is making marvellous progress the 200 millions of people in this country cannot much longer continue in their long sleep, simply following the traditions of their ancestors of 2000 years ago and earning a miserable subsistence, ready to be crushed on the first occurrence of a famine or other calamity;"

And added; "It will avail us little to know how much better we are now than we were twenty or thirty years ago, unless our present standards of working and earning are appreciable by comparison with progressive countries. Taking education first, out of 57 lakhs of people in Mysore, only 3½ lakhs can read and write, that is, only 6 persons out of every 100. The corresponding ratio in advanced countries is 85 to 95 persons in every 100. In the United States of America the expenditure incurred on education amounts to about Rs. 14 per head of population; in Mysore it is less than 6 annas per head. In the most progressive countries again, nearly one-fifth of the total population are at school. The proportion in Mysore is one-fiftieth. Although we have a population of nearly six millions we have no University in Mysore. In Canada there are 20; in the United Kingdom 18. There is on an average one paper for 18700 persons in Great Britain, and one for 4000 persons in the U.S.A. In the Mysore State the total number of papers and periodicals, several of them of every little value, is 36!

(To be continued). *Editor.*

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INDUSTRIALISATION PLANS

CAUTION NEEDED

"The people of India must take the best out of the West and fit it into the civilisation of the East, instead of being affected by the glamour of Western technology," said Sir Alfred Egerton, Secretary of the British Royal Society, addressing the staff and students of the Royal Institute of Science recently.

Sir Alfred said "Your scientific and political leaders are trying to raise the standard of living, and great efforts are being made to provide quickly the conditions in which scientific research could play its part in the work. You have more solar radiation than the rest of us, and solar radiation gives us most of our requirements. Eighty-eight per cent of man s activity is taken up by production —cultivation of food and fodder—50 per cent of the remaining 12 per cent in getting coal and other kinds of fuel. In India, your energies are taken up more by cultivation of food and fodder. You need intensification of cultivation and of more production per head."

But I feel a word of warning is necessary in the matter. Side by side with a scientific effort at such an increase in production and raising the standard of living scientific effort at checking the rise in population is also necessary."

"You are building up a scientific organisation at a time when you can look around and see what the world looks like You should not be affected too much by the glamour of Western technology. It is no doubt wonderful, We have in some ways industrialised too fast, and have still not been happy You have chance of distilling the best out of the West and fitting it into the civilisation of the East. If you improve husbandry and the state of your villages without going in for too great a concentration of industrialisation, in the end you will achieve the goal you have in view."

TODAY

"John Ruskin had on his desk a simple piece of stone on which was carved one word: *Today*. And while I haven't a piece of stone on my desk, I do have a poem pasted on my mirror where I can see it when I shave every morning—a poem that Sir William Osler always kept on his desk—written by the Indian dramatist Kalidasa :

"Salutation to the dawn.
Look to this day !
For it is life, the very life of life.
In its brief course
Lie all the verities and realities of your existence :
The bliss of growth
The glory of action
The spendour of beauty,
For yesterday is but a dream
And tomorrow is only a vision,
But today well lived makes every yesterday a dream of happiness,
And every tomorrow vision of hope.
Look well, therefore, to this day !
Such is the Salutation to the dawn."

So if you want to keep worry out of your life, do what Sir William Osler did and shut the iron doors on the past and the future. Live in day-tight compartments." D. C.

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(*Continued from page 2.*)

human consumption. Industries are indispensable for production of defence machinery, for producing comforts and conveniences at low cost, for increasing income generally and raising the standard of living.

Without proper development of industries, civilized life as lived by prosperous nations will not be possible. Agricultural countries are neither progressive nor prosperous.

The present prices of commodities due to inflation are unusually high. Ten or twelve years ago income from industries per head of population stood approximately as follows:—

British India	Rs. 15
United Kingdom	,, 465
United States of America	,, 880

One of the reasons for the weakness of industries in this country is the absence of any plan or scheme for their development.

Absence of proper statistics is one of the weakest points in the organization.

Capital is the controlling factor and it is not forthcoming. Machinery and experts cannot be obtained easily on account of difficulties connected with dollar exchange.

We were complaining for several generations that industries were impeded and retarded under the former Government. Hopes of rapid advance were roused when the national Government came to power. There is at present the threat of nationalization of industries. Labour is illiterate; it is often misled, and production is falling. There is no proper understanding between the Government, labour and the business community.

For all these reasons, industrialists feel discouraged and much of the constructive work that could be done by businessmen is not done and the country is losing.

A strong movement is necessary with proper propaganda to put pressure on Government and also to create interest in the public mind in favour of industries.

AGRICULTURE AND IRRIGATION

We have a very large population with an enormous amount of hand power and brain power which are very imperfectly utilised at present and which, if properly guided, utilised and regulated, are likely to bring vast benefits to the Indian population.

I was asked in foreign countries why, if we have such a large population and such a large amount of working power, we should consider ourselves poor. Man power would prove a great asset only when properly encouraged and used.

In modern civilized countries the average proportion of population employed in agriculture is about 33 per cent. In industrial Britain it is only 5 to 7 per cent. In India, due to the absence of any development plan, the masses of the population have drifted largely into agriculture. The population depending more or less on agriculture seems to come to about 67 to 70 per cent of the total.

All countries which have become civilized have done so by reducing the number of citizens employed in agriculture and putting them on other more profitable occupations.

Another great disadvantage under which the rural population labours, is that the bulk of it—85 to 90 per cent—is illiterate.

Canal irrigation and wet irrigation come within the sphere of agriculture. Irrigation enhances the value of crops. The value of output of crops is sometimes as much as 5 to 10 times that obtained by dry cultivation. Schemes of irrigation of very large size are being designed.

Agriculture could be improved greatly by the use of suitable manures. The use of tractors and agricultural tools will also help to increase production.

Village populations have to be educated so that there may not be left any adult illiterate persons in the country after the next 10 or 12 years. There should be no laxity in enforcing compulsory education.

The estimate of *per capita* annual income of this country from agriculture as compared with that of some of the progressive countries, as estimated some 10 years ago, was approximately as follows:-

Canada	Rs. 1,038
United States of America	,, 1,400
United Kingdom	,, 980
India	,, 65

Figures are not available for up-to-date comparison.

There is a reservoir of brain power in the country which can be equipped with knowledge and a reservoir of hand power which can be equipped with skill. For lack of plan, policy and determination, such policies and practices are not being pursued. Enormous populations still adhere to traditional backward practices and methods.

(*To be continued*)

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DR. SIR M. VISVESVARAYA'S CONVOCATION ADDRESS

(*Continued from last issue*).

PRODUCTION

A few remarks are necessary at this stage on production comprising the output of both agriculture and industries. At present prices are high for various reasons; capital, labour, and Government have all contributed to the rise.

The value of products which agriculture contributes to national income in America is reported to be 10 per cent. The Indian figure can only be guessed The American view is that higher industrial efficiency and lower prices of products is the foundation of national prosperity

For satisfactory increase of production, capital, labour, and Government have to think and work with one view Government are striving hard to promote such a view, but they are meeting with difficulties of a character not experienced before.

Under the present circumstances in India, it would be a great achievement if every district is divided into small regional units and the residents of each unit are made to bear the responsibility for production as well as for the preparation and submission of production statistics. From the production figures of each region the earning power *per capita* will be approximately known and this estimate will be a useful test of the earning power of the region

CAPACITY AND CHARACTER

The business and defence strength of a nation depends upon the capacity and character of its people. I have elsewhere expressed the view that without a thought-out plan, lead or drive, it will take a very long time for the population of a region to attain a satisfactory ordered life.

America has developed a prosperous life because it encourages certain moral values in its education and social make up. These values, according to an American authority are efficiency, industry, equality of opportunity, service. American people, it is well known, like success, and there is no envy or jealousy in their hearts for the man who succeeds. Among them equality of opportunity for all is the rule.

A new nation has to be built up in India, and Government should take into their service, or otherwise utilise for nation-building, the services of all men and women who have ability, power or skill and who have ambition to serve their country, no matter to what party they belong.

As the country now stands we will be running serious risks if we neglect preparation for an efficient industrial life. Young men of real talent should try to make a career for themselves in industry and should begin to treat idleness as a crime. There is no other substitute for hard work if we are to place our national economy on a sound footing.

I have often asked myself why an American is so prosperous and the Indian so depressed Recently, the Honble Mr. K C Neogy, Finance Minister, Government of India, in answer to a question by a Member in the Dominion Parliament, stated that according to an estimate made by the Ministry of Commerce the income per head during 1945 46 for undivided India with the inflated prices then current was Rs. 198. Corresponding figures for other countries were—Australia Rs 1,799; Canada Rs. 2 86; the United Kingdom Rs 2,355; and the United States of America Rs, 4,668 The reason for all this is that the time we in India give for work is too short and the methods followed too irregular. Besides this, as I have so often stated, the great majority of the Indian population is illiterate.

There is a wrong idea that hard work is injurious to health. The expectation of life of an American is 69 for women and 61 for men; while that of an average Indian is 28. In other words, in spite of his hard work, the American lives to twice the age that an Indian does. Besides this, he works only for five days in the week. Saturday and Sunday are for him complete holidays. What more satisfactory evidence could there be to show that work is the salvation of the modern man!

With regularity in hours of work, proper organization and the aid of machinery, skilled men and women will be able to turn out sometimes two or three times the present amount of output without fatiguing or wasting their muscle power. The adoption of modern business methods and practices will be additional aids to reduce physical labour and promote efficiency.

(*Continued on page 6*)

GOLD

Unique in the history of Gold-Mining in the world is the peaceful, uneventful story of Gold-Mining in Mysore. In the Rand, in Mexico, Arizona, Alaska, Gold has been mined in an atmosphere of the foulest human passions and bestial human tragedy. At the first whisper of Gold, a mad rush, frantic registration of claims, jumping of claims, growth of mushroom mining cities which were veritable dens of vice, and endless crimes, has been the normal pattern of the story of Gold-Mining in those countries. But in Mysore Gold-Mining has been carried on in all its beauty.

It was some 75 years ago, that a Bangalore resident named Lavelle got a mining licence from the Government and began quietly to dig. But lacking capital, he transferred his rights to one Major General Beresford who floated a Company, which secured the aid of Messrs. John Taylor and Sons of London in the work. They sent an engineer, Captain Plummer, who dug and dug, dug and assayed, till the capital dwindled and the earthwork rose in hillocks.

The result was unpromising. Mother Earth was shy. She wasn't willing to open out her treasures. But the Captain was a patient wooer, and in the end won! In 1885 the Champion Load which has yielded Rs. 110 crores worth of Gold was discovered.

Then concessioneries and companies multiplied, till there were 15 of them, 5 producing gold and paying dividends, 6 producing gold but paying no dividends, and 4 doing neither.

The first crop of gold, in 1882, was just 9 ozz, worth about Rs. 500. 33 years later it became 550000 ozz. worth 3½ crores of rupees! Last year it was 171000 ozz. worth Rs. 4·89 crores. The total Gold unearthed so far amounts to 21¼ million ozz. worth Rs. 160 crores! The total asset of the State, after 20 centuries of earning, is about that!

The income to Government from the mining during the last 7 years has ranged from Rs. 1½ crores to Rs. 2¾ crores!

Mining towns in the West have been reputed centres of pubs, bars, and salons for drinking, gambling and uncontrolled immorality and crime. Compared with them, our minining towns, Oorgaum, Champian Reefs, Marikuppam, are havens of peace, contentment and orderly domesticity.

The mines employ 750 Europeans and Anglo-Indians, and 18750 Indians. And according to an eloquent *brochure* before us, they seem to be the most well-cared-for and pampered 19500 persons of any on the globe!

The mines provide them a pretty high minimum wage, dearness allowance, clothing allowance, and subsidised food-grains, substantial leave, provident fund contributions, and a fat bonus of 3 months' salaries per year!

60 per cent of them are provided with cheap sanitary tenements, free hospital treatment of the most advanced type, maternity homes, schools, club-houses, social centres, dramatic equipment, cinema shows, and a canteen where lunch is sold to over 12000 workers daily at cost price! They have been helped to form punchayats of their own to settle disputes out of court.

There are Welfare Committees for each mine and a Central Welfare Committee whose constant care is to provide ever increasing comforts for workers and their families, besides giving them the highest salaries given to workers in any industry, amounting to 1 crore and 70 lakhs of rupees!

It would seem that here you have the Utopian community dreamed of by the communists and socialists. And yet, we are told, the workers are dissatisfied! Why? Because human nature is thankless and ungrateful! All that you can do is to do your best, and then tell them, "Go to Hell!"

Editor.

The Rationalist.

Monday 15-11-1948.

A GREAT MYSOREAN

III

Had not Sir Visweswaraya come when he did and woken up the people, urged them up with his pep talk, and provided them with hot house conditions, Mysore would have been in the same dormant condition for another 30 years as C. P , or Jaipur, or Hyderabad. But he came as a new kind of Divine Messenger, teaching the 20th century gospel of materialism, and set Mysoreans on the road to the temple of the God of Gold !

He held them up to their own ridicule with comparative statistics from other countries. He urged, " It is only by comparative study, by making an inventory of our resources in materials and men that we realise our deficiencies I trust you will bear with me if I place before you a tabular statement giving the comparison.

Percentage of literates to total population ; in advanced countries, over 80, in Mysore 8 !

Pupils at school to total population ; in the United Kingdom 20, in Canada 20, Australia 14 7, Japan 14 8, Mysore 4 !

Production from agriculture per head of population , Canada Rs. 342, Australia Rs. 372, Mysore Rs. 24.

Annual income per head of population ; United Kingdom Rs. 720, Canada Rs. 555, Australia Rs. 495, Mysore Rs. 31 !

Estimated wealth per head of population : United Kingdom Rs 6000, France Rs. 4875, Italy Rs. 1986, Canada Rs. 4440, Australia ... 5960, Japan Rs. 1087, Mysore 264 !

Total Revenue per head of population , U.K. Rs. 62, Canada Rs. 50, Australia Rs. 68, Japan 18, Mysore 5 !

Savings Bank deposits per head : Canada Rs. 40, Australia Rs. 252, U.S.A. Rs. 1317, Mysore Re. 1 !

Total trade per head of population ; U.K. Rs. 368, France Rs. 232, Italy Rs. 106, Canada Rs. 480, Australia Rs. 495, Japan Rs. 40, Mysore Rs. 26.

The table shows how poor the country is in all that the world prizes as material wealth. It shows, too, that in point of capacity and skill, or what economists would call 'personal wealth', the country is woefully deficient", he said.

And then he placed before them his picture of a prosperous Mysore which they had to realise; " Agriculture and manufactures should go hand in hand. An atmosphere congenial to the growth of industrial and commercial activities should be gradually created. Travelling facilities should receive special attention. Railways and roads should be extended, and cart-tracks between villages efficiently maintained. There should be no town or village without a hotel or inn run on modern business lines. Our town population, which is less than one-tenth of the total population is inadequate for industrial needs, and should be increased at least one-fifth. Town-extensions should be laid out and and sites for industrial suburbs and factories kept ready for newcomers. There should be a museum in every town for agricultural and commercial products, as well as for demonstrating industrial machinery and plant. A Library, a Reading Room and a bureau of informatiom are also indispensable. There should be no town without half-a-dozen industries, and no village without one or more rural industries."

That was Sir Visweswaraya 40 years ago. None of those expert and superior men who are today bustling on the heights of Olympus seeking to mould our future, seems to have the knowledge or the clarity of perception that he then had, and now has in his 88th year!

He stands amidst them with their fussiness and muddling imbecility, like Gulliver amidst Lilliputs with their ropes and staves and noisy running about!

Seeing him against the back-ground of Mysore, one wonders that Mysore could have produced so strange, so phenomenal a son. Kolar seems really to be a wonder spot of Mysore. It has produced Rs. 160 crores worth of Gold, it produced that man of prowess, Hyder Ali, and it has produced this Messiah of Materialism, Sir Visweswaraya. If the Chief Minister, Mr. Changalroya Reddy, and that other vocal Kolarite, Mr. Verna Reddy, knew their duty, they would select a nice spot in Kolar and erect three statues, one to Gold, one to Nawab Hyder Ali, and one to Sir M. Visweswaraya, and make it a tourist centre like Dariya Daulat and Tippu's Mausoleum.

In these post-Gandhian martial times there could be no greater inspiration to valour to Mysoreans than Hyder Ali, and no greater inspiration to achieving distinction as a citizen than Sir M. Visweswaraya. His career, including the receipt of Doctorate, Honoris Causa, in his 88th year!, symbolises the success of all that he has preached during these 40 years, in his own person. He may not inspire one to religious veneration like Ramana Maharshi or Arabinda Ghosh. But if the secular State wants to hold up anyone before its people as an exemplar and proto-type, it is not a long-forgotten Asoka that it should hold up, but Sir M. Visweswaraya!

Editor.

SOP TO WOMEN

A Press Note States:

"In view of the fact that the Co-operative Movement in Mysore State has not so far attracted the attention of the educated women folk in the State in an adequate measure, the Government have santioned with immediate effect the starting of nine women's multi-purpose societies in the District headquarters exclusively for the benefit of women, as a measure of postwar development scheme. A lumpsum grant of Rs. 5,000/- for distribution at Rs. 750 each, for the societies at Mysore and Bangalore and Rs. 500/- each for the other seven societies to enable them to stock for sale women's requirements such as toilets, embroidery, knitting requisites, clothing. etc., will be provided for in the departmental budget for 1948-49."

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(*Continued from page 2*)

Without hard work, without precision in his habits and behaviour, the Indian citizen will find it difficult to achieve success. Working habits, working hours, and working behaviour—all require improvement.

The following four rules of behaviour are suggested:—

1. The citizen's working hours are short in the aggregate; they should be increased.

His working hours are too irregular; they should be made regular.

2 He should strive to promote unity, harmony, co operation in every walk of life

3 He should learn to practise diligence, discipline and precision

Loyalty, honesty and unselfishness help a man to success.

4 In daily life he should show courtesy and service to fellowmen

ADVICE TO GRADUATES

It is usual in a Convocation Address to give advice to young persons who are preparing to enter life after graduation I have already given a few hints for citizen behaviour under the head, 'Capacity and Character."

To the individual who lacks energy, the American viewpoint may be commended, namely, "Those who won't work shan't eat '

The Western viewpoint of work is that man had not been sent to a finished world to enjoy but into an unfinished world to complete it This means that every person is expected to be thinking of the future and constantly improving his lot while at the same time contributing by work or service whatever good he can to his followmen or humanity. Experience shows that in every profession, the man of character, the man of purpose, the man with the necessary training, the man of ambition, the man with an attentive personality and infinite capacity for hard work, will succeed.

The ambitious graduates should note the following four more rules from a collection left behind by the Founder of the great Banking House of Rothschilds. They are:—

Bear troubles patiently; be brave in the struggle of life;

Maintain your integrity as a sacred thing;

Employ your time well;

Don't reckon on chance, but work hard.

I have lived rather a long life, and the graduates who have taken degrees might ask what advice I have to give for their guidance from my own personal experience. My answer would be this; if you lead an active life and your employment happens to be congenial to your temperament, work will keep you fit I have had plenty of interesting work as an Engineer. Engineering is a dynamic art, it has developed very rapidly and is a fascinating field to work in It helps one to acquire business skill and put forth continuous effort to do more and to do better.

Is life worth living? Are the pleasures and enjoyments of life sufficient compensation for its pains, disappointments and disillusionments? These questions have been asked before. Well I do not like to dwell on problems which have a personal aspect, but I should like to say I entered Government service 64 years ago and served in succession under three Governments During this long career—I am nearing ninety now—I have had some unusual experiences, and on the whole life has been a great fascination at times. It has given me pleasures in plenty, sorrows with a sparing hand; if it were offered again, I would gladly accept it.

The French Philosopher M Earnest Renan has something interesting to say on this topic. His view is:

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That ideal does not exist in this work-a-day world. Life is a struggle, life is hard and painful but we have within us strength to surmount our stumbling blocks. Keep your conscience in rectitude, your aim noble, your will firm and constant; et happen what may, on that foundation we can build up our lives.

PROGRESS IN MYSORE

My information regarding affairs in this State is not quite up-to-date, but I should not like to close his address without referring, however briefly it may be, to some of the special activities and achievements of Mysore.

The Mysore State has some remarkable examples of ancient stone statuary and of temple architecture. The State is also distinguished by its underground gold deposits, its high mountains picturesque scenery, thick forests and deep waterfalls The country's surface is strewn with tanks at the rate of one tank on an average to every square mile The State has some fine achievements to show in practical administration and industrial life.

Hydro-electric works were for the first time installed and encouraged in the State during the reign of the late noble Ruler, His Highness Sri Krishnaraja Wadiyar Bahadur. The earliest power installation in hydro-electric works was at the Sivasamudram Falls promoted during the term of office of Dewan Sir K. Seshadri Iyer.

The first largest storage-reservoir built anywhere in India was the Sri Krishnarajasagar in Mysore. It was designed and constructed entirely by Indian Engineers.

The combination of the storage reservoir and the subsequent great growth of electricity works has resulted in spreading electricity on the grid system over a large part of the State. These have also added greatly to the electric power supplied to the Kolar Gold Fields.

The whole of the Cauvery River Valley Works have developed automatically into a *miniature* multi-purpose scheme like the famous T. V. A. (Tennessee Valley Authority in the United States) of America. The T.V.A. has cost about Rs. 250 crores, against about Rs. 10 crores spent on our scheme. Though comparatively much smaller in size, the Krishnarajasagara scheme is already yielding a gross annual income, direct and indirect, to the people served by it, of about Rs. 15 crores, and a net revenue to Government, also both direct and indirect, of about 15 per cent on the combined capital invested.

Gold mining at the Kolar Gold Fields is being pursued and practised for over 50 years by a British firm of Mining Engineers.

The Mysore iron and Steel works at Bhadravati was the second steel works started in India since the establishment of the Tata Iron and Steel Works at Jamshedpur. The Jamshedpur installation is the largest steel works in the British Commonwealth. Compared to it, the Bhadravati works is a small venture.

A large number of modern industries requiring high technical skill have been established in various parts of the State and are being run successfully under the supervision of the State Government and its technical staff. Among these may be mentioned —Cotton Mills Silk Mills Filatures, Sugar, Cement, Paper Glass, Porcelain, small Electrical Goods, small Machine Tools, Sandalwood Oil, Fertilizers, Vegetable Oil, and others.

A large hydro-electric installation expected to produce eventually 180 000 K. W. has just been completed at the Jog Falls on the Sharavati river in the Shimoga District.

It will be seen that the Mysore State has been a land of industry, enterprise and progress unequalled by any part of the Indian Union of similar size or population. The Government of Mysore have every reason to feel proud of their achievements in promoting public works and industrial expansion within the State.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರಿ ರಹಸ್ಯಂ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

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1	A Victorian Statesman	0—4—0
2	[illegible]	0—4—0
3	Christopher Columbus	0—1—0
4	Problem of Life	0—2—0
5	The Tree of Happiness	0—1—0
6	[illegible]	0—2—0
7	Small-pox and its treatment	
8	[illegible] in Vedic Times	0—2—0

THE DRAFT CONSTITUTION

Sri Rao Bahadur M. K. Ranganathan, B.A., M.I.E. (Ind.), Chief Engineer of Madras, Mylapuram, who sent us the memorial regarding religious interference in the Draft Constitution referred to in our issue of the 18th October last, writes:

Dear Sir,

I thank you for your letter dated 18th instant and a copy of your weekly, which I read with great interest. As His Holiness Sri Sankaracharya Swamiji of Kamakoti Peetam is camping close by and visiting this place every morning for bath in the holy river Cauvery during this Thula month, I had a special opportunity of interviewing Him and and reading to Him the editorial article in your weekly, dated the 18th instant, regarding the Draft Constitution. His Holiness was very pleased to hear your views conveyed in the weekly. He has since given me an 'Ashirvad' in writing.

I request you to be so good as to comply with my request under instructions of His Holiness.

His Holiness suggests that a copy of the 'Nationalist Weekly' dated 18/10/48 may be sent to each and every member of the Constituent Assembly of India. He also suggests that a copy of the printed memorial sent to you by me may also be printed in 'smaller type' and sent as an enclosure in your weekly to each member of the Assembly. The memorial on the Draft Constitution may be got printed in the same size as your weekly in 'red' or 'pink' paper and pasted or attached to the Weekly as an enclosure. The whole editorial article in your weekly on page 4 may be 'side-lined' on the margin by a 'thick red line' just to attract special attention, etc.

Yours Sincerely,
M. K. RANGANATHAN.

The request has been complied with. With regard to our original communication to the President, Constituent Assembly, we have received the following acknowledgment:

"CONSTITUENT ASSEMBLY OF INDIA

Council House,
New Delhi,
9th Nov. 1948.

Dear Sir,

I am desired to acknowledge the receipt of your letter dated the 14th October 1948, forwarding a representation about the Draft Constitution of India.

Yours Truly,
K. V. PADMANABHAN,
Under Secretary.

To

G. R. Joyce, Esq. M.A., F.R.E.S.,
Editor, "Nationalist", Mysore.

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DR. SIR M. VISWESWARAYA

As a post-script to our leaders on Sir M. Visweswaraya, the following letters may be of interest :

To
Dr. Sir M. Visweswaraya, K.C.I.E., LL.D,
Bangalore.

My Dear and Esteemed Sir,

I do not know whether my name has been effaced from your memory or whether it can recall it.

When your name was mentioned in connection with the Convocation Address, I wondered whether they were not taxing you too much. But when I tuned the radio and heard your bell-like voice and your unbroken performance of nearly an hour, I was astonished at your vitality and virility. Your physical capacities seem to be as much a marvel as your mental attainments.

When one pictures you, one or two other Grand Old Men come before the mind's eye, John D. Rockefeller, Senior, and Bernard Shaw. But both Rockefeller and Shaw were out of public life, but you are still in the thick of the world's conflict. I pray that you may do what Mahatma Gandhi failed to do, and live up to 120 years !

I have been asked to write the History of Mysore, and am at the moment dealing with your regime. I am going through the volume of your speeches. They seem to be as timely today as they were 36 years ago !

Permit me to remain,

Yours Very Sincerely,

Mysore. G. R. JOSYER.
28-10-48

1st. Nov. 1948.

From
Sir M. Visweswaraya, K.C.I.E., LL.D.,
Bangalore.

" My Dear Sir,

I am indebted to you for your courteous letter dated the 28th October last.

You ask me whether I remember you. I have a distinct recollection of your place in the public life of Mysore as an independent critic of men and affairs. This impression is of a period during which I was in office in Mysore more than 30 years ago.

I am glad to learn you are writing the history of Mysore. I am sure anything you say in that respect will be of permanent value.

Your reference to my age, and your assurance that I am still active, and have not softened or visibly sunk, is gratifying. The truth is, old age left its card on me a long time ago, but I have been saying—" Not at home" ! I want to avoid senility and second childhood if I can, if my will power lasts.

With regards and all best wishes.

Yours Sincerely,
M. Visweswaraya.

G. R. Josyer, Esq., M.A., F.R.E.S. Mysore.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಸಾಮಾಜಿಕ ಪ್ರಜಾಪ್ರಭುತ್ವ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

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Monday 22-11-1948.

CHURCHILL, NEHRU, AND VYSHINSKY

"Answering questions at a Press Conference", says a recent Delhi report, "the Prime Minister said that during his stay in Britain, he had met Mr. Winston Churchill, the war-time leader, thrice—twice at dinner parties, and the third time at a function. "On each one of these occasions, we had little talk Once a slightly longer talk—mostly about the past, not very much about the future. One question he put to me was: "What are you doing about your land problem?" I told him that we were doing away with Zamindaris. We were liquidating and putting an end to land-lordism by paying compensation. Mr. Churchill replied, "Do you know I have always felt that there was something wrong with the land-tenure system in India, and I myself intended taking some such step some time ago. But something happened and delayed ..."

"Pandit Nehru had also met the Russian Deputy Foreign Minister, M. Vyshinsky, thrice. He had fairly long talks with him. They were very interesting and full talks, not only about immediate problems, but also about the world in general. "I do not know what you want me to say or what I can say except that the talks were friendly. M. Vyshinsky, though at his speeches is often very fierce, relaxes considerably after a good meal (laughter.)'"

To refer to Churchill as "Mr. Winston Churchill the war-time leader," looks to us like "damning him with faint praise." Churchill, we think, is the greatest Englishman of the day. He ranks with Drake, Marlborough, Nelson, and Wellington, as a saviour of England when England was on the brink of the abyss. We doubt that, if it were not for his dauntless spirit and heroic energy, England would have been any more than another France. And we doubt also that, if it were not for his personality and his forceful combination with Roosevelt, the world war would have ended as it did, and when it did.

That that end brought the day of India's deliverance nearer, there is no denying. To that extent he made an unwitting, indirect contribution to India, for which we owe him thanks.

We have seen Sirdar Patel's attempt to rebuke him for his opposition to Indian independence. Sirdar Patel, we think, should instead be generous to a distinguished enemy, and leave him his liberty of speech in his own country. It is not yet time for New Delhi to extend its gagging orders to Whitehall. So far as Churchill is concerned, it makes no difference whether India is inside or outside the Commonwealth. To him England without India is England robbed, England widowed, England reduced to bankruptcy!

That thought, that attitude of mind Churchill inherited from his father, Lord Randolph Churchill, Secretary of State for India in 1885. The father declared in Parliament that India was "the most truly bright and precious gem in the Crown of the Queen, the possession of which, more than that of all your Colonial dominions, has raised in power,

in resources, in wealth, and in authority this small island home of ours far above the level of the majority of nations and of States—has placed it on an equality with, perhaps even in a position of superiority over, every other Empire either of ancient or modern times!" And he called on Parliament "to watch with the most sedulous attention, to develop with the most anxious care, to guard with the most united and undying resolution, the land and the people of Hindostan!"

With that sentiment in his blood it was psychological for Churchill to oppose the Gandhi-Irwin Pact and refuse to contemplate "casting away that truly bright and precious gem in the Crown of the King, which more than all our other Dominions and Dependencies, constitutes the glory and strength of the British Empire!"

And now that Sirdar Patel has got possession of that gem, we don't think that he need grudge to Churchill the satisfaction of calling the wrath of Heaven on his political adversaries for shattering his cherished dreams.

Churchill himself seems to have treated Pandit Nehru with no discourtesy. His first words to Pandit Nehru, with gruff *bon homie*, we are told, were, "I have never met you, but I have always respected you." And they are unexceptionable. Churchill and Nehru, in juxta-position, among men, we think would have looked like a Victorian Dowager and the most handsome of the year's debuntantes among women. We are somewhat puzzled however by the topic of conversation between the two, and may venture to examine it.

(To be continued). *Editor.*

GARDEN OF EDEN

Speculation about the exact site of the Garden of Eden was revived recently when it was announced that the Oni of Ife, spiritual head of about four million Yoruba people in Nigeria, was visiting Britain for a Colonial conference. For Ife, say many West Africans, stands where the Garden of Eden once flourished. To prove it, they point to a tiny pyramid which marks "Adam's grave," and describe the Oni of Ife as a direct descendant of Adam.

For years, countless Biblical scholars have associated Iraq with the site of the Garden of Eden. What is now a barren waste, but being reclaimed by irrigation, was the birthplace of Adam and Eve, they declare. In this area, at a place called Qurna, guides have in comparatively recent years pointed to a decayed trunk, still supporting a few skeleton limbs, as "The Tree of Knowledge." Youngsters have been known to try to sell chips of it to tourists as souvenirs.

STRANGE MARKS

I remember that when a soldier climbed on to the tree to be photographed some years ago, the branch on which he sat suddenly collapsed. So annoyed were the people of Qurna that they complained to the authorities. As a result, the soldier was court-martialled and fined a month's pay, "for breaking off a branch of the Tree of Knowledge in the Garden of Eden." And the news of his sentence was displayed on buildings all over the area.

Poisonous fruit, said to bear the marks of Eve's teeth and also to have come from the Tree of Knowledge, was shown as a botanical curiosity in Ceylon many years ago. It had the peculiar appearence of having a piece bitten out of it!

X.

OLD AGE

Apropos Sir M. Visweswaraya's remarks on old age, the following from Horace Annesly Vachell, the English novelist, will be read with interest:

Lack-a Day! I am in my eighty-seventh year, possibly the oldest of the contributors to this symposium. To me two aids stand like stone; rest and refreshment. Towards the close of his active life, Sir Henry Irving, when congratulated upon his innings, murmured: "Yes, yes, a glass of wine, a good cigar." But my rest, incontestably refreshment, like the swallow's—is "instinct" with reposing "life". My mind—so I too fondly believe—is the more active because my body is inactive. Ruskin so happily sets forth the art and joy of humble life, "proposing to itself no future exaltation, but only a sweet continuance; not excluding the idea of foresight, but wholly of foresorrow, and taking no troublous thought for coming days; so, also, not excluding the idea of providence, or prevision, but wholly of accumulation—the life of domestic affection and domestic peace, full of sensitiveness to all elements of costless and kind pleasure." The Dean of St. Paul's writes delightfully of his interest in children, a dominating interest to me. Age learns more from youth than youth learns from age. Approaching second childhood I for one, am transported (in every sense of the word) back to my first childhood. I venture to affirm that the children of to-day are more intelligent (and much more outspoken) than the children of yesterday. In their small hands they hold our future. Never do they prattle of the past.

Refreshment—apart from a glass of bottled sunshine—may be found by old age in the re-perusal of our major poets. They put to flight the prose and prosiness of the passing hour. We hear again the sound of a voice that is still; we feel the soothing touch of a vanished hand.

Perhaps the greatest curse of age is impatience, the querulous, obstinate questioning of "sense and outward things, fallings from us, vanishings, blank misgivings of a creature moving about in worlds not realised. . . ." The lines come from Wordsworth's ode, *Intimations of Immortality*. Old women are much less impatient than old men. Common sense, as Cowper points out, forbids "dropping buckets in empty wells and growing old in drawing nothing up." To the Tiber, then, with impatience!

Gladly I set down that I can work at my own job because it is still congenial to me, but my thoughts on growing older are nebulous. Such thoughts assail the middle-aged and elderly. At the Haymarket Theatre, in 1915, Harry Ainley was distressed when I told him that I was in my fifty-fourth year. We were rehearsing *Quinneys'*. He said mournfully: "My dear old man, I hope with all my heart that I shall never reach your extreme age." An octogenarian can cite Goldsmith: "I love everything that's old—old friends, old times, old manners, old books, old wine." This is a love passing the understanding of hot youth, but a saving clause obtrudes itself. A serene old age is so dependent on freedom from physical pain. The body must feel benevolently at ease in an armchair.

In middle age it never occurred to me that old age could be sufficient unto itself. The cliche, every age has its pleasures, was unconvincing. It confounded me to discover that a great-aunt (who carried her bat for a century) lived happily alone. She retained her shrewd wits to the end; interest in others never forsook her! She was not marooned in an ever-diminishing circle of self-introspection. Her remembrance of possibly happier days was not a sorrow's crown of sorrow. As Beverley Nichols puts it: "She had come to terms with her Maker," but I submit that she made herself, a refashioning vouchsafed to few.

I have read aloud my contribution to my daughter. She asked an awkward question, "What say you about senility?" Only this. Dr. Johnson said to an elderly friend apprehensive of senility: "You'll find in Dr. Young remnants of yourself." Accordingly, I solace myself with this reflection: "Those whom the gods love die young, young at heart, however old they may be."

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"Rationalist", Mysore.

STAMMERING

One in every hundred (English) children either stammers or suffers from some kind of speech defect. Parents naturally become alarmed when their children begin to stammer, imagining that there must be something organically wrong. But stammering is usually due to lack of co-ordination of the muscles which control speech. Most common causes of this are lost confidence and deficiency in nervous control—quite natural in a child of under four who is only just beginning to tackle the problem of speech, but more serious over that age.

Many cures have been achieved by the simplest possible treatment—such as teaching the child elocution, encouraging him to sing, building up his general state of health, and never on any account bullying him about his speech troubles.

Is it true that to make a left-handed child write with his right hand tends to make him stammer? Yes, because the brain is a carefully balanced piece of machanism, in which the right half controls the left side of the body and vice versa. If you have studied first aid, you will remember that paralysis of the left side of the body is a sure pointer to damage to the right side of the brain.

So in the naturally left-handed child the right side of the brain is preponderant. Force him to use his right hand instead and you bring the left side of the brain into sudden activity, with confusing results. The whole balance of the brain is upset and, without realizing it, the child begins to lose confidence in himself. And since the part of the brain which controls speech happens to be located in the left hemisphere of the brain, confusion becomes worse confounded. The moral is—if a child is born left-handed, leave him that way.

Another strange thing about stammering is that three-quarters of the children afflicted are boys! Statistics show that girls do not lose confidence so easily.

Kolar Gold Field

VALUES

TO strive through constitutional processes to ensure the realisation of our human rights is a privilege and a duty.

OUR greatest satisfactions derive from the realisation of our noblest desires.

WHY is it that some people complain with disappointment that though better off they seem to have less satisfaction?

TO say that the dissatisfaction was caused by being better off would be reactionary. But in becoming better off in one direction is it possible to sacrifice other things that really matter?

THERE is little achievement in obtaining better wages and service conditions if at the same time we abandon our special desires, or ally ourselves with the enemies of truth, tolerance and non-violence.

WHAT are the moral values to which we must cling if we are to couple satisfaction with gain?

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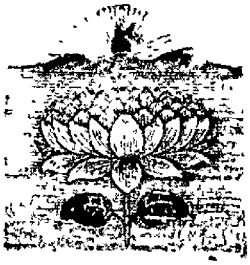

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest,

Proprietor & Editor. G. R. JOSYER, M.A., F.R.E.S Asst. Editor: G. S. JOSYER, M.A.

VOL. IX No. 11] MONDAY 29—11—1948 [PRICE 0—1—6

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UNLUCKY PATRIOT

Sri V. D. Savarkar took about two hours and a half to read his statement in the court today. Tears came from his eyes and he was seen wiping them with a hand-kerchief as he said that he too had fought as a soldier in the fight for political independence, and had suffered and sacrificed for 50 years in a measure not less than that of any other patriotic leader in his generation. At last that fight had been won and a free and independent Indian state was born," says a Delhi report.

"I did not commit any of the offences charged against me, nor had I any reason to do so," declared Mr. Savarkar, adding "I solemnly assert that I was never a party to any agreement or conspiracy as alleged by the prosecution nor had I any knowledge of any such criminal design."

"Mr. Savarkar detailed his personal life and his political position since 1905 and discussed the politics of the Hindu Mahasabha and what it stood for. He was elected President of the Hindu Mahasabha in 1937. He said that hundreds of thousands of Hindus rallied round the Hindu Sanghatan ideology which the Mahasabha developed and preached and which later on came to be popularly styled as Savarkarism. In the capacity of the President of the Mahasabha for six continuous years, he was naturally looked upon as its authoritative spokesman. It was as one of these numbers of Hindu Mahasabha workers and volunteers that Nathuram Godse, Apte and Dr. Parachure got themselves introduced to him. Like all other Hindu Sanghtanist leaders in India he too had been trying to encourage and aid starting of new Mahasahaite dailies in all provinces of India. Apte and Godse started a Marathi paper called 'Agrani' to which Mr. Savarkar had agreed to advance a sum of Rs. 1,000. He maintained that 'Agrani' was backed up by him not because it was Apte-Godse concern but because it was a Mahasabha party paper. The policy of 'Agrani' was entirely controlled by Godse and Apte and he declined to write articles for 'Agrani'. He had also refused to advance any more financial help to the paper.

Mr. Savarkar averred that the prosecution had made much of the fact that Godse and, on a few occasions, Apte had joined the party which accompanied him on some of his tours. He said that it would be seen from a reference to the letters produced by the prosecution itself that Nathuram was allowed to join his party on tours on his own pressing requests and was sometimes told that it was regretted that he could not be included in the party, for giving chances to other equally enthusiastic volunteers. Godse joined his parties on tours as a Press representative."

DO WITHOUT

Food. Why Worry? Our forefathers existed without:—

Sugar till the thirteenth century,
Coal fires till the fourteenth,
Buttered bread till the fifteenth,
Potatoes or tobacco till the sixteenth,
Coffee, tea, or soap till the seventeenth,
Puddings till the eighteenth,
Gas, matches, or electricity till the nineteenth,
Tinned goods till the twentieth!

So, go along, don't bother, Food Ministers!

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಸಾಮಾನ್ಯ ಜ್ಞಾನವು	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

SRI K. S. GANAPATHI BHAGAVATAR.

During recent weeks Tamil-knowing public in Mysore have had the happiness of listening to *Kalakshepams*, or semi-musical discourses, on the Ramayana by Brahmasri K. S. Ganapathi Bhagavathar of Palghat. Gifted with an attractive and pleasant voice, with a pleasing appearance, with disciplined gestures, with both Valmiki's melliffuous Sanskrit Ramayana and Kambar's Tamil Ramayana of limpid beauty at the tip of his tongue, with surprising musical knowledge and skill, interpersed with flashes of humour and wit which send ripples of enjoyment in the audience frequently, Sri Ganapathi Bhagavathar is one of those Teachers who have been keeping alight the flame of Hindu culture in the minds of men and women through the centuries.

We have had the pleasure of listening to him, and been deeply impressed by his many-sided accomplishments and faultless perfection. We have seen young and old, men and women, educated and uneducated, listening to him with pleasure and elevation beaming in their faces. We have noticed a child of 3 staring at him with open mouth and rapt pleasure illuminating its face.

We have often wondered what must have been the personalities, what was the magic, of those men of old, Shankara, Ramanuja, Madhwa, and others who could inspire so much devotion in their fellowmen. As we listened to Sri Ganapathi Bhagavatar we could not help feeling that here we were being given a glimpse of the accomplishments, talents, magnetism, with which those august men of old were gifted, perhaps in a larger measure.

We are not saying the above in order to foist the Bhagavatar on the public, or in a spirit of patronising appreciation, but as a just tribute to one who is worthy of tribute. We would be be guilty of dereliction if we did not express approbation for the spiritual happiness and moral awakening that he has been conferring on the public, and render our meed of praise to one who so well deserves praise.

Editor.

LEFT-HANDED

An armed forces medical examiner has drawn attention to the fact that there are many more left-handed people now than there were thirty years ago. Actually, about six per cent, of people are "cack-handed." Yet our ancestors were nearly all left-handed, as their tools and instruments indicate.

Right-handed boxers usually detest having to fight left-handed opponents, for they find their tactics confusing. No left-handed golfer has ever won a major golf championship.

While most animals are ambidextrous, some rats are left-pawed, while all bears are.

A child should never be discouraged from left-handedness if a tendency in that direction is shown. If he or she is forced to change, the result is sometimes physical and mental disability. Cases are on record of children who have become subnormal through this treatment, recovering their faculties when allowed to change back again.

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The Rationalist.
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CHURCHILL, NEHRU, AND VYSHINSKY

II

"I expect a "Thundering Leader" in your valuable journal on the sudden retirement of the Chief Justice," writes a valued friend. The "*Rationalist*" does not thunder, it does not hiss. It does not burn, it does not seer. Like the voice of conscience it seeks mildly to admonish the mind. Like the soft blowing east wind it seeks to awaken dormant good sense. It indulges in no rough play, it resorts to no "Kumbakonam."

For the rest, it leaves things to the inevitability of Fate, and irrevocability of Divine Justice. He at any rate, is an irremovable Chief Justice! He may make, in the words of the new Chief Justice,—if Chief Justice Medappa will permit us to quote him—"ಗೆದ್ದವನು ಸೋತ, ಸೋತವನು ಗೆದ್ದ"—"The winner is lost, the loser has won," in His own good time!

We believe in the adage about sleeping a night over anger. Like Brahma's day, the Rationalist's "night" extends to a week, or two weeks if the subject of our present leader should continue.

To return to it, on another page we have termed Sriyut Vinayak Damodar Savarkar as the "Unlucky Patriot." In contrast to him we should consider Pandit Nehru as the "Lucky Patriot". Mr. Savarkar fell into the cauldron of patriotism in 1905. He is still there. It was in 1906 that Mr. Nehru wrote to his father that he hoped to fly from England to India by air. He has done so. Mr. Savarkar has been the inspiration of millions of his country-men, has lived to see the liberation of his mother-land, but is seeing it from the wrong end. He is under trial for the alleged murder of the biggest and most respected of his fellow-patriots and fellow-country-men. Mr. Nehru has been at the right end all through, the fruits of success have been his in lavish measure, all the more so in the absence of Mahatma Gandhi. Nothing is too good for him, in praise or honours. Even Dr. Pattabhi, President Elect of the Congress, might fight with him one day about the Andhra Province issue, but on the next lauds him to the skies and says that the United Nations are waiting for a lead from Pandit Nehru for world peace. If so why does not Dr. Pattabhi himself take his lead about the linguistic provinces?

We have drifted from our original subject, Mr. Nehru's conversations with Churchill and Vyshinsky in London. Pandit Nehru says that Churchill asked, "What are you doing about your land-problem?", that he replied, "We are doing away with Zamindaris, and putting an end to land-lordism by paying compensation," and that Churchill observed, "Do you know I have always felt that there was something wrong with the land-tenure system in India, and I myself intended taking some such step some time ago. But something happened and delayed."

And we suppose that both of them felt happy: Mr. Churchill that Mr. Nehru was carrying out what he had wanted to do, and Mr. Nehru that what he was doing had the approval of so carping a critic as Mr. Churchill!—But Mr. Nehru had done something else tha. Churchill had failed to do, gone to Harrow and Cambridge. Churchill was a gas which could not be bottled in any school, except the military school, at Sandhurst. In the preparatory school, he was "a small red-headed pupil, the naughtiest boy

in the class, I used to think he was the naughtiest small boy in the world!," said a much harassed teacher of his boyhood. His graduation, like our Governer General's, was from Bangalore! It was there in 1906,—when Master Nehru from Harrow was writing to Papa about his dream of flying in an aeroplane to India,—that Cadet Churchill poured over Gibbon and Macaulay, Plato's *Republic* Aristotle's *Politics*, Malthus's *Population* and Darwin's *Origin*, and Schopenhauer and Lecky, a wide range, which he has made good use of.

But we are impelled to ask, "Dear Mr. Churchill, when did you know about the land-tenure system in India, and when did you intend to take steps about it? Not when in Bangalore, because neither the Todhunter Estate, nor Morris Estate, nor Oorgalli Krishna Iyengar Estate, nor the gigantic Birla Estate existed then. The land-tenure system was the result of the one and a half centuries' administration of a whole army of British Civilians who knew its ins and outs, while Cadet Churchill knew nothing about it. It was no worse than anything in England or France or America.

And when did he intend to do anything about it, before he became Prime Minister or after? Before it, he had nothing to do with India except to oppose its reforms. After he became Prime Minister, the Zamindars and land-tenure of India were not even a tiny spec in his blazing horizon. He was kept too busy and too dazzled by those arch-landlords, Hitler and Mussolini.

And how was the land-tenure in India wrong, and how is the land-tenure in England right?

And yet, with a full mouth, across a table groaning under loads of flesh and wine, the veteran Prime Minister of Great Britain shoots the question to the young Prime Minister of India, and the young Prime Minister easily replies that everything is O. K. We rather think that Pandit Nehru might have asked Churchill what he thought wrong about the land-tenure of India, and what were the best mode of valuation and best mode of payment. Does Pandit Nehru think that the vindictive and spoliatory methods proposed in Madras are sanctioned by any canon of ethics? Or is ethics also being "modernised" in the new, sovereign India?

With regard to the mendacious way that is being pursued in Madras, an eminent, intelligent, and disinterested critic, Dr. Sir A. Lakshmanaswami Mudaliar said in the Legislature there recently, "that this Bill was going to become law in the course of a few weeks if circumstances beyond the control of the Revenue Minister did not intervene. However, he was afraid he could not congratulate the Revenue Minister on the passing of this measure, because what he had gained was a Pyrrhic victory, and future historians would assess the measure at its true value. Despite the strenuous efforts of members like him certain new policies and new directives had been incorporated in the measure which went *against all principles of equity and justice*"

(To be continued). *Editor.*

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DEMOCRACY AT WORK

In an open appeal to the Ministry in Mysore last evening prior to his leaving for New Delhi, State Congress President, Mr. T. Siddalingayya, asked them to adopt a national policy in all spheres of administration with courage and not to betray the trust.

The President says "In Mysore we are groaping our way Power is in the hands of leaders not experienced in administration. The Mysore Congress the mouth-piece of the people, is trying hard to make the People's Government a success.

The nation is passing through very hard days It is in the midst of a revolution though of a peaceful type thanks to Mahatma Gandhi. All the same the rapid changes that are overtaking us have bewildered many and in the absence of that tried and trusted captain the movement seems to be pointless and discouraging

Our life is fundamentally in the international setting. Freedom has added to our responsibility. Our great leaders in the Centre have been ably guiding the destiny of our country with care and caution as well as with vision and hope.

Through the A M C C. meeting it has been impressed on the ministry the urgency and necesity of formulating sound administrative policies so as to serve the people in the agricultural, industrial and other fields of life.

But such policies have not matured. Meanwhile, services are deteriorating. Production is decreasing prices are ruling high The common man feels his present condition worse than what it was in the pre freedom days. In the recent A M. C. and Working Committee meetings there have been threats for breaking the Ministry but the actual break has not happened.

It is said that the accommodating attitude of the Centre is being exploited for personal and sectional interests by some Congressmen, while I warn the evil doers that they could not avoid the day of reckoning I earnestly advise my friends to work on patiently for the ideals.

I wish to take this opportunity to openly appeal to the ministry for adopting a sound national policy in all spheres of administration with courage and not betray the trust. And I beseech the sympathy and the support of all friends in the onerous task I am handling."

It may be mentioned in this connection that crisis was darkening the political cloud in the State in July last when the special session of the All-Mysore Congress Committee met in Bangalore following the resignation of the General Secretary, Mr. A C. Ramachandra Rao and when a statement by the President alleging acts of nepotism, communalism, etc., on the part of the ministry was made. But, happily matters have smoothened and the Secretary withdrew his resignation, but again in Birur early this month the A.M.C.C. met, wherein allegations were made against the "inefficient working of the ministry" by a member Mr. H. S. Doraiswamy, who suggested the appointment of a committee composed of members of the A.M.C.C. to review the working of the ministry and submit a report to the Working Committee.

THE HIGH COURT

Mr. L. S. Raju, M.A., (Hons) B.L., Advocate and President, Civil Liberties Union, Bangalore, writes:

The manner in which Chief Justice Mr. Paramasivaiah's retirement took place raises matters of great constitutional importance. The loss is not so much to Mr. Paramasivaiah as to the people of the State During the short period when he was in office he acquitted himself most creditably and upheld the independence and integrity of the High Court and set an example to the Judiciary...He earned not merely an All Mysore fame but an All India fame. He resisted and successfully resisted all inroads into the liberty and indpendence of the Judiciary and an attempt to convert the High Court into a subordinate branch of the Executive. The public have every right to ask the Government to state the reasons behind his retirement especially with effect from 22.11.48. Personally I feel that without an independent High Court presided over by Judges of unerring integrity, fearless independence and sterling character democracy is an utter failure. After all Judges may come and go but the High Court as an institution must ever remain as the greatest bulwork against inroads into civil liberties and executive lapses. As Mahatmaji said, Courts of law should never be the hand-maid of the executive, and should never be intended to help the Executive in times of need.

OUR FRIENDS, THE ELEPHANTS

Elephants, an eminent doctor recently declared, anticipated scientists by discovering penicillin years and years ago. When our forebears were tearing at half-baked meat with their teeth, the elephants of Tanganyika, if wounded, would trundle off to marshy country in search of fungi covered with a kind of greenish moss they applied to the affected part—penicillin!

Elephants have always been touchy about their health, and those affluent people who "drink the waters" at Cheltenham are doing what Jumbo did centuries ago.

They would make long treks to the appropriate "Elephantine Spa" and there treat their rheumatism and other ailments, bathing in the waters and gargling. For, the elephant is very sensitive. Tug his ear or give his trunk the least twist and he'll raise plaintive trumpetings and roll his little eyes in shocked despair!

The man who first accused his neighbour of having "a hide like an elephant" didn't know what he was talking about. Elephants suffer from insect bites and thorny paths, and though their feet have pads like pneumatic tyres they have a bad time with carbuncles. That is why, in very hot weather, they roll in sand and clay which bakes into a kind of summer over-coat to protect their delicate skins.

But life isn't all misery for Jumbo; he has good times in his favourite "pubs." These are the half-ripened fields of millet where he enjoys himself, after which he dances and archly feasts his fellows.

So an elephant's life, with pleasures and worries, is rather like our own. Of course, he knows nothing of a daily job of work while at liberty, but once captured he acquires many of our habits so quickly that one wonders if he didn't know it all before. He is an inveterate "clock watcher." Give him a regular job, and when the hooter (or more usually the bell) goes for the break, he'll drop anything he's doing (usually carrying a huge log) and trundle off for a spell in the jungle!

OVERTIME—AND STRIKE

He absolutely refuses to do overtime. When foolish human beings try to force the issue, the result is usually a strike which takes a considerable time to get called off—and nothing is more depressing than to have to argue with a collection of sulky and discontented elephants.

It is not the work that annoys Jumbo, he just will not be "put upon." Here is an eleventh-century story to prove it.

In an Indian village an elephant had been trained to do his master's shopping and generally to run errands. He was given a bag with money and the list of purchases to be made.

When the grocer saw the elephant coming he would leave his other customers, take the bag, count out the money in it, look at the shopping list and serve the elephant with his best at the lowest reasonable price

Sometimes the shopkeeper would make a mistake in the change. Then the elephant would mix up all the coins with his trunk—since elephants have a remarkable memory for figures—and the man would have to begin all over again.

On his return, if his master found he had been badly served, the elephant got a beating. Then he would go back to the shop and wreck it!

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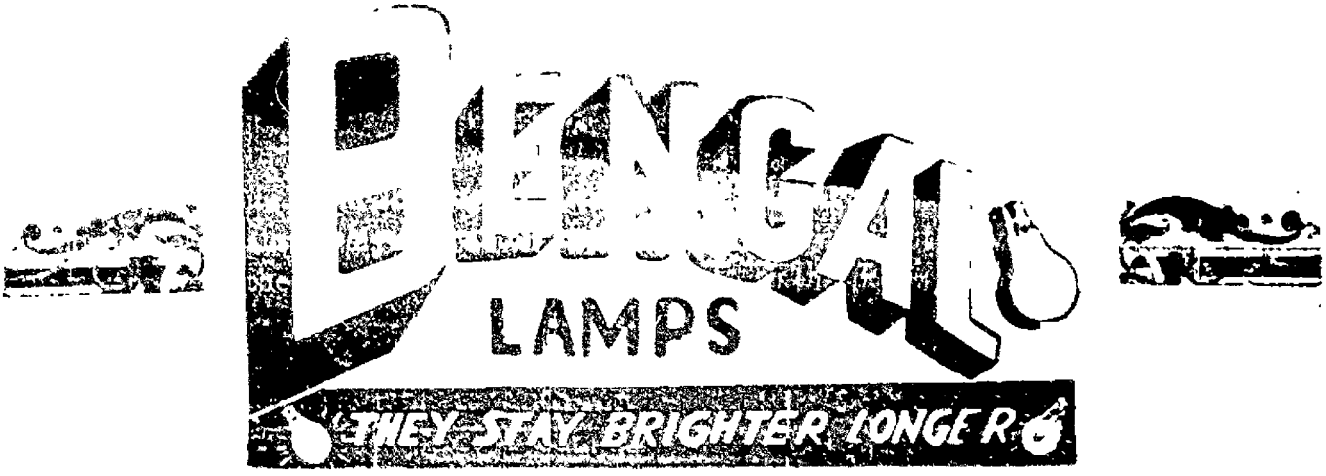

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A BIRTHDAY

Since H.E. Rajagopalachariar has deprecated the idea of celebrating his birthday, we give here an account of a memorable Birthday of Mahatma Gandhi celebrated at London on 1-10-1931 during his visit to the Round Table Conference:

"London celebrated Gandhiji's 62nd birthday today by holding a fruit luncheon at Westminister Palace rooms under the auspices of the Independent Labour Party, Gandhi Society, Indian Congress London branch and the League Against Imperialism and other organisations. Over 400 covers were laid. Mr Fenner Brockway took the chair. When Gandhiji entered the gathering raised a cry of 'Mahatma Gandhi-ki jai."

Men and women of all nationalities—French, English and American sat side by side with Indians in their national costumes to do honour to India's ambassador in London. An atmosphere of brotherhood and 'camaraderie' prevailed in the dining hall of the Westminister Rooms.

To the delightful surprise of many it was a simple menu card. Everyone felt a sense of relief at the sight of the plain table unburdened with any cumbersome crockery or china. The bill of fare, consisting of three courses (i) Apples, (ii) bananas and (iii) nuts and water, was gone through with a lot of good humour and gaiety by 400 guests.

'Mr. Fenner Brockway, Chairman, addressing Gandhiji said: "This birthday party is given not merely because you are a visitor to London to attend the R.T. Conference but because we feel towards you as comrades, as friends. (Loud cheers). That feeling is not due to the truce that exists between the British Government and the Congress but because Gandhi was even deeper in our hearts when the great non-violent campaign in India was on.

While the guests enjoyed the fruitarian fare provided, Mahatma slowly sipped his cup of goat's milk.

'And specially when imprisoned those of us who have a special sense of friendship and support of the Congress, and believe that whatever may be their views of the British Government, truce or no truce we are with the Congress, we are with Gandhi and we are with the cause of Indian freedom.'

'I hope Gandhi will feel the special way we are welcoming him not as Englishman to an Indian, not as Indians to another Indian but as men and women who have that inner sense of comradeship with him. Come what may between Britain and India we shall always stand by India in her trying times.'

ALWAYS STOOD BY INDIA

'Since the days of Keir Hardie, founder of the I. L. P., until now we have stood absolutely by the right of India's independence.'

Referring to Gandhi Society Mr. Brockway stated that it was endeavouring to study and apply the philosophy and teachings of Gandhi. Referring to an Indian leader Mr. Brockway assured the Congress and the Commonwealth of India League that the I. L. P. members recognised the leadership of the Indian Congress.—The I. L. P. welcomes you as representatives of the Congress to fight for complete freedom because after that is achieved, we hope together to go on to social and economic freedom as well, he added.

Mr. G. S. Dara secretary, Gandhi Society and Mr. Puri a young Indian student who gave up Cambridge studies during the movement joined Mr. Brockway in welcoming Gandhi. Mr. Puri presented him with a beautiful Charkha made by an English lady friend who preferred to be anonymous.

"YOU HAVE BEEN ALL KINDNESS TO ME."

As Mahatma Gandhi who was received with vociferous cheers as he addressed the meeting rose Mr. Maxton, Sir Ali Imam, W. C. Brown and other M.P.'s drew their chairs nearer to hear him more clearly. Gandhi said 'Ever since I came to London I have experienced nothing but friendliness and genuine affection. I have been making new friends from day to day. But you Sir have reminded me that you have been friends in need and so you are really friends indeed. When it appeared that India or rather Congressmen might be abandoned by every body on earth you stood by Congress and firmly accepted the Congress position as your own. You have today redeclared your faith in the Congress programme and thereby you have lightened my labours. It would be like carrying coals to New Castle to deliver you the message for which I have been deputed as a Congress representative.

MERITS OF CONGRESS CASE

You all know about the merits of the Congress case and I am convinced that the Congress case is

(*Continued on page 6.*)

A PICTURE

The following is Jan Masaryk's picture of Russia. Jan Masaryk was the Foreign Minister of Czecho slovakia who committed suicide recently. He was son of President Masaryk, who became President after the First World War.

"Russia doesn't want visitors because she has no good things, and she doesn't want anyone to see the bad ones. The Russian stardard of living is a little better than it was But it's still damned low The people have heard of the luxuries of the West, and they want them. You know," he said, nudging me; "there were a lot of Russians outside Russia during the war Some of the boys thought they never had it so good before—even in the decadent Balkan countries. They brought back some new ideas, and the old home towns in Russia didn't measure up. You can't keep ideas out of a country even with an iron curtain"

"But they don't talk too loudly about their dissatisfaction. Dissatisfaction is unhealthy in Russia."

"There is a greater difference between the poor and the wealthy in Russia than anywhere else, and I told Stalin that America had about 200,000 rich men, but that the rest of the people were pretty well-to-do."

"In Russia you see many women on the streets who are poorly dressed, some of them in rags almost. Then you'll see a couple of figures dressed up in everything you could buy on Fifth Avenue! They belong to the Academy (artists, ballerinas, etc) and they get as high as 200,000 rubles a year and an automobile to use. There are more motorcars than I have ever seen on the streets before. Of course they are owned by the State, but private chauffeurs drive them, and they are assigned to the big-shot Communists or the Academy people.'

"They drive like mad. One poor old crippled woman barely got out of the way of our car. We didn't miss by a hair. The driver would just as soon have knocked her down and killed her! There would have been no penalty because I was on a mission to Stalin! But it gave me the creeps."

"One thing we have in my country," he said, "is freedom of speech and thought. We have gone too far with nationalization, but that's because capitalism went too far before. But we will work out of it!"

"The minute we don't have freedom of speech, I am leaving. But I think we will work it out. Maybe I am just a born optimist"

"I told Stalin he has got to give the people in his orbit plenty of material, or we will turn to the West, and Stalin said: 'You can't do that. We will give you all you need!'

'We are going to sell Russia some manufactured goods for her raw material I tried to sell them shoes because we have a surplus But they wouldn't take our shoes. At first I couldn't understand why, because a lot of people in Russia don't have shoes at all You can see it They wear gunny sacks on their feet and all sorts of things! But Stalin said our shoes were too good for the Russian people and would make them dissatisfied with the shoes they are making in Russia. He said it would give the women false ideas"

"You know," he said, "Russia is 200 years behind us Czechs and it will take her a long time to catch up! She doesn't dare take the firm attitude with us that she does with Poland, Rumania and Bulgaria. We wouldn't stand for it."

And he has found the way out by suicide.

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CHURCHILL, NEHRU, AND VYSHINSKY

III

Mr. Churchill, when he became a Cabinet Minister, it seems, had a habit of presenting for his colleagues' guidance his views—written and printed,—"carefully marshalled arguments, clearly printed, read by him at leisure, on not only matters of his own port-folios, but on all Cabinet matters, so much so, that Sir Edward Gray once cried out in anguish, "Winston, very soon, will become incapable from sheer activity of mind of being anything in a Cabinet but Prime Minister."

The Prime Minister of India, Dr. Nehru, could have asked him to give him such a printed note on Indian land-tenure. Churchill could then have bestowed some thought on the matter and come to some wise conclusions, which would have been of some value to Pandit Nehru, though Sirdar Patel would have lightly waved them aside. In the absence of that, Mr. Churchill's vague question meant nothing.

There is another aspect of the matter also. We were told that Dr. Nehru spent his week-ends as guest of the Mountbattens on their landed-estate. We were told that he was taken round the estate on horse-back. May we venture to ask whether that estate was not a type of zamindari, and what is the system of land-tenure there?

What does "abolition of landlordism" mean? Does it mean that nobody should own lands, and everybody should be a slave on lands owned by Government? Even now technically, all land is owned by Government.

Then Dr. Nehru had talks with Monsieur Vyshinsky, of Russia, where loud-tongued reformers have destroyed every kind of possession, without making the individual citizen one whit the richer. In the absence of any information that our Ambassadress could provide,—like Mr. Munshi, she is spending most of her time outside Russia than inside it,—her democratic salary, by the way, is Rs. 12500 per month with an annual budget of Rs. 539.000,—there is no consideration of checking inflation or controlling dollar exchange in these matters; it is only a question of providing a happy time for favourites,—in the absence of any information about Russian conditions from our Ambassadress, Dr. Nehru could have sought some information from M. Vyshinsky. But he merely says that the talks were "very interesting and full," and "I do not know what you want me to say or what I can say except that the talks were friendly."

In view of his talk with Churchill, Dr. Nehru could have asked what M. Vyshinky thought about the land-tenure system in India, and what it was in Russia. Is every Russian peasant a land-owner, and every Russian labourer, a mill-owner? M. Vyshinsky would have admitted nothing and denied nothing, about Russia itself. Inside Russia we believe he is one of the party clique. Outside it his duty is to oppose every proposal emanating from the western powers.

The poet who wrote "East is East, and West is West, And never the twin shall meet," might have meant it for England and India in the 19th century. In the 20th however, it refers to Russia and the Western powers.

So if Mr. Nehru had told M. Vyshinsky that Churchill had decried the land-tenure in India, Vyshinsky would have replied that Churchill was thoroughly wrong, and Indian land-tenure was one of the best in the world, barring Russian!

All the reforms that the hot-headed among the Congress politicians are out for in India

have been tried in Russia. The upshot of it has been described by Czecho-Slovak Minister Jan Masaryk on another page.

He says, "Dissatisfaction is unhealthy in Russia." "There is a greater difference between the poor and the wealthy in Russia than anywhere else." "There are more motor cars in the streets than I have ever seen before. Of course they are owned by the State, and are assigned to the big-shot communists."

What would Jan Masaryk have said if he knew that that Communist practice has been copied by the big-shot Congressmen of India, Provincial as well as District ones? And they are supposed to be suppressing Communists!

"A lot of people in Russia don't have shoes at all. They wear gunny sacks on their feet." "Stalin said that our shoes were too good for the Russian people. It would give the women false ideas."

That is the measure of comfort and freedom available to Russian voters after 23 years of democracy!

Some things Russian, like State-owned motor cars for big-shot Congressmen, we have already copied. How many more will be coming in remains to be seen.

Meanwhile we would remind them of the natural law that things hastily born come to an end hastily. Slow gestation is the basis of long survival.

The first duty of the Interim Ministries is to get through the Constitution making. The second is to bring about economic stability. The Constitution making is taking its own time. Bringing about economic stability, judging from the results, seems to be beyond their capacity. Long range self-deluded reforms brought about during the interim, will also prove interim. They would be ill-thought-out, and therefore short-lived. And like quack medicines they might cause grave harm to the people. But attempting to caution men in power is like attempting to reach deaf years.

Editor.

THE CONSTITUTION

Dr. Ambedkar explained what he regarded as the "fundamental position" taken in the Constitution. "Our constitution," he said, "is a piece of mechanism laying down what is called parliamentary democracy. By parliamentary democracy we mean "One man one vote." We also mean that every Government should be on the anvil both in its daily affairs and also at the end of a certain period, when voters and electors will be given an opportunity to assess the work done by the Government. The reason why we have established in this constitution political democracy is because we do not anticipate to instal by any means whatsoever a perpetual dictatorship of any particular body of people. While we have established political democracy, it is also desired that we should lay down as our ideal economic democracy.

"We do not want merely to lay down a mechanism which would prevent any particular people to capture power, but the constitution wishes to lay down an ideal before those who will be forming the Government. That ideal is economic democracy whereby, so far as I am concerned, I mean "one man, one value."

TWO-FOLD OBJECTIVE

Dr. Ambedkar pointed out that there was no fixed idea as to how to bring economic democracy. There were many ways in which people believed it could be brought about such as individualism, socialism, communism, etc. Having regard to the fact that there were various ways by which economic democracy might be brought about, the Drafting Committee had deliberately phrased the article in the way it stood. The language they had used in the Directive Principles were not fixed and rigid. They had left enough room for people of different ways of thinking for reaching economic democracy, to strive in their own way and persuade the electorate to accept the method by which they thought it could be reached, and also gave them the fullest liberty to act in the manner they wished to act. It was no use giving a fixed and rigid form to something which was not rigid and which was always changing and must, having regard to circumstances and time, keep on changing.

The Directive Principles were of great value because they laid down their ideal of economic democracy. Their objective in framing the constitution was two-fold—to lay down the form of political democracy, and secondly, lay down that their ideal was economic democracy, and also prescribe that every Government, whether in the centre or the Provinces should strive to bring about economic democracy.

That is how the new Indian Constitution Bill is sponsored.

(*Continued from page 2.*)

quite safe in your hands. You have by today's function set the seal upon the friendship that you have extended to Congress and to the dumb semi-starved millions of India's villagers.

Gandhiji made humorous reference to the luncheon and said 'I hope you extend the spirit of sacrifice as you have done today in a bigger measure.' Behind this apparent joke there is also seriousness I know you sacrificed many things for championing the cause of India's independence. But it may be that you will be called upon to continue to make much larger sacrifices.'

I HAVE NO ILLUSIONS

Referring to the political situation Mahatma Gandhi said "I entertained no illusions in my mind when I undertook to come here. One of the most potent causes of my coming was the fulfilment of a word of honour I had given to that honourable Englishman, Lord Irwin, and in pursuance of that word without thinking of the result I am endeavouring to the utmost to explain to every Englishman and Englishwoman that the Congress stands for Complete Independence. The Congress is in earnest.

I AM IN EARNEST

I am in earnest, and I am here to vindicate the Congress honour by asking for every thing that is included in the Congress Mandate I have no liberty to diminish from that Mandate, save what is permissible in it. The more I stay here, the more the task is becoming difficult—almost superhuman. There is so much ignorance of Indian conditions prevailing here that it is terribly difficult, nay impossible for an average Englishman or an Englishwoman to believe the sum-total of the activities of British administration in India, because they have been brought up not on truthful or real history but upon false history of the country. British administration has proved rather harmful than beneficial to the Indian people.

PLAIN QUESTIONS

'I want to ask you: is it not a fact today, that India is the poorest country in the world. That millions of people are idling many months? Is it not a fact that India is become emasculate due to the fact that she has been denied opportunities open to free nations of the world and to which she is entitled? England has failed—I will not say hopelessly, but to a very large measure.

LET ENGLAND REVISE HER POLICY

'Is it not time England revised her policy as the Lokmanya Tilak repeatedly said: Independence was India's birth-right and she shall have it? It is not necessary for me to prove that British rule has been in the end British misrule. It is enough for me to state that whether it is misrule or good rule India is entitled to have Complete Independence immediately for which demand is made by the voiceless millions.'

'There are some of us who are afraid of that very freedom, if the so-called British protection is withdrawn I assure your starving millions and politically conscious not to entertain such fears but prepare to pay any price for attaining that freedom.'

GANGES FULL OF OUR BLOOD SHALL FLOW

Subsequently, Gandhiji looked very grave and in measures words he expressed himself as, if the innermost voice within him was anxious to find expression He said: 'So long as Congress retains her present work and policy, we do not want Indian freedom, if it is bought at the sacrefice of others spilling blood of our rulers We shall not shed blood but, we will not hesitate to allow Ganges full of our blood to flow in India in order to vindicate the freedom so long delayed.

Concluding Gandhiji said: "I am no stranger, but as your Chairman said, a Comrade. Your representatives command our confidence and will always stand by us and prove once more to India that you are friends in need and friends indeed. I assure you that the principles which are dear to you are equally dear to me and I shall never belie them."

Mr. Brockway hoped Gandhiji would live to see the triumph of the cause which he leads. Referring to young Indians, Mr. Brockway hoped to see even greater freedom resulting from Gandhiji's triumph."

" We hope to work in very close bond after freedom. There will, always be that sense of comradeship."

* * *

Gandhiji lived to see the triumph of his cause as Brockway said. It brought him no joy and peace, and he proved one of its first victims. Ed.

ಬ್ರಹ್ಮಶ್ರೀ ಕೆ. ಎಸ್. ಗಣಪತಿಭಾಗವತರವರು

ಈಗ್ಗೆ ಕೆಲವು ದಿವಸಗಳಿಂದ ತಮಿಳು ತಿಳಿದಿರುವ ವೈಸೂರಿನ ಪುರ ವಾಸಿಗಳು ಪಾಲಘಾಟಿನ ಬ್ರಹ್ಮಶ್ರೀ ಕೆ. ಎಸ್. ಗಣಪತಿ ಭಾಗವತರವರ ಶ್ರೀಮದ್ರಾಮಾಯಣ ಕಥಾ ಕಾಲಕ್ಷೇಪವನ್ನು ಕೇಳಿ ಸುಖ ಪಡುವ ಭಾಗ್ಯವನ್ನು ಪಡೆಯುತ್ತಿರುವರು.

ಶ್ರೀ ಭಾಗವತರು ಮಧುರವಾದ ಕಂಠದಿಂದಲೂ ಲಕ್ಷಣವಾದ ವರ್ಣಸ್ಪುಟದಿಂದಲೂ, ಶ್ಲಾಘ್ಯವಾದ ಹಾವಭಾವಗಳಿಂದಲೂ ಕೂಡಿ, ವಾಲ್ಮೀಕಿಮಹರ್ಷಿಯ ದಿವ್ಯವಾದ ಸಂಸ್ಕೃತ ರಾಮಾಯಣವನ್ನೂ ತಂಬರವರ ಮೃದುಮಧುರವಾದ ತಮಿಳ್ ರಾಮಾಯಣವನ್ನೂ ಮುಖದಲ್ಲಿ ತಾಂಡವವಾಡಿಸುತ್ತಾ, ಹೃದಯಂಗಮವಾದ ಸಂಗೀತ ಜ್ಞಾನದಿಂದಲೂ ಕಲಾಶೋಭೆಯಿಂದಲೂ ಪುಷ್ಟೀಕರಿಸಿ, ತನ್ನ ಪ್ರತಿಭೆಯಿಂದ ರಾಮಾಯಣದ ಕಥಾಸಂದರ್ಭಗಳಿಗೂ ವಾಲ್ಮೀಕಿಮಹರ್ಷಿಯ ಉಕ್ತಿ ವಿಶೇಷಗಳಿಗೂ ವಿಶೇಷಾರ್ಥಗಳನ್ನು ಕಲ್ಪಿಸಿ ಪಂಡಿತರುಗಳಿಗೆ ಆಶ್ಚರ್ಯವನ್ನುಂಟುಮಾಡಿಸುತ್ತಾ, ಮತ್ತು ಚತುರವಾದ ವ್ಯಂಗ್ಯಹಾಸ್ಯಾದಿಗಳಿಂದ ಶ್ರೋತೃಗಳನ್ನು ಮನರಂಜಿಸುತ್ತಾ, ಹಿಂದೂಧರ್ಮವನ್ನು ಅನೇಕ ಶತ ಮಾನಗಳಿಂದ ಜನಪದಮುದಾಯದಲ್ಲಿ ಹರಡುತ್ತಿರುವ ಉಪದೇಶಕರಲ್ಲಿ ಒಬ್ಬರಾಗಿದ್ದಾರೆ.

ನಾವೂ ಇವರ ಕಾಲಕ್ಷೇಪವನ್ನು ಕೇಳುವ ಸಂಯೋಗವನ್ನು ಹೊಂದಿ ಇವರ ವೈದುಷ್ಯದಿಂದಲೂ, ಚಾತುರ್ಯದಿಂದಲೂ, ಮಾಧುರ್ಯದಿಂದಲೂ, ಸರ್ವಪ್ರಕಾರದಲ್ಲಿಯೂ ಇವರ ದೋಷರಾಹಿತ್ಯದಿಂದಲೂ, ವಿಸ್ಮಿತರಾಗಿದ್ದೇವೆ. ಇವನ್ನು ಕೇಳುತ್ತಿರುವ ಆಬಾಲವೃದ್ಧರ, ಸ್ತ್ರೀಪುರುಷರ, ಪಂಡಿತಪಾಮರರ, ಮುಖಗಳು ಆನಂದದಿಂದಲೂ ಮನಃಪರಿವರ್ತನೆಯಿಂದಲೂ ಧರ್ಮವಿಕಾಸದಿಂದಲೂ ಶೋಭಿಸುತ್ತಿರುವದನ್ನು ನೋಡಿದೇವೆ. ಮತ್ತು ಸಭೆಯಲ್ಲಿ ಮೂರು ವರ್ಷದ ಒಂದು ಮಗುವು ಕೂಡ ಕತ್ತೆತ್ತಿ ಬಾಯಿತೆರೆದುಕೊಂಡು ಇವರು ಹೇಳುವದನ್ನು ಕೇಳುತ್ತಾ ಸಂತೋಷದಿಂದ ಅನಂದಿಸುತ್ತಿರುವದನ್ನೂ ನೋಡಿದೇವೆ.

ನಾವು ಆಗಾಗ್ಗೆ ನಮ್ಮಂತೆ ಮನುಷ್ಯರಾದ ಶ್ರೀ ಶಂಕರ ರಾಮಾನುಜ ಮಧ್ವಾಚಾರ್ಯರುಗಳು ಜನ್ಮವನ್ನು ಆರ್ಷಿಸಿ ಎವರೆಸಿ ಭಕ್ತಿ ಪರವಶರಾಗುವಂತೆ ಮಾಡುವದಕ್ಕೆ ಅವರಲ್ಲಿ ಯಾವವಿಧವಾದ ಶಕ್ತಿಯು ಇದ್ದಿರಬಹುದೆಂದು ಯೋಚಿಸುವದುಂಟು. ಶ್ರೀ ಭಾಗವತರನ್ನು ಕೇಳುತ್ತಿರುವಾಗ—ಸೂರ್ಯನ ತೇಜಸ್ಸನ್ನು ಕಾಣದವರು ಚಂದ್ರನ ಬೆಳಕನ್ನು ನೋಡಿ ಸೂರ್ಯನ ಬೆಳಕೂ ಅದೇರೀತಿಯೆ, ಪ್ರಾಯಶಃ ಮತ್ತಷ್ಟು ಉಜ್ವಲವಾಗಿರಬೇಕೆಂದು ಊಹಿಸುವಂತೆ—ಆ ಮಹಾನುಭಾವರ ಪ್ರತಿಭೆ ಮತ್ತು ತೇಜಸ್ಸು ಇದೇ ರೀತಿಯೆ, ಅದರೆ ಮತ್ತಷ್ಟು ಉಜ್ವಲವಾಗಿ ಇದ್ದಿರಬಹುದೆಂದು ಮನಸ್ಸಿಗೆ ಹೊಳೆಯಿತು.

ಹೀಗೆ ನಾವು ಹೇಳಿರುವದು ಜನರಿಗೆ ಇವರಲ್ಲಿ ನಂಬಿಕೆಯನ್ನು ಹುಟ್ಟಿಸಬೇಕೆಂಬ ಉದ್ದೇಶದಿಂದಲ್ಲ ಇವರಿಗೆ ಸರ್ಟಿಫಿಕೇಟ್ ಕೊಡಬೇಕೆಂಬ ಭಾವನೆಯಿಂದಲ್ಲ. ಪ್ರಕಂಡಪಂಡಿತರಿಗೆ ಪ್ರಕಟನೆಯನ್ನು ಅರ್ಪಿಸುವದು ಕರ್ತವ್ಯವೆಂಬ ಭಾವನೆಯಿಂದ. ರಾಜಕೀಯ ಸ್ವಾರ್ಥ ಪರರಿಂದ ಮರುಳಾಗಿ, ಬೆಳಗಿನಿಂದ ಸಂಜೆಯವರಿಗೂ ಕಷ್ಟಪಡುತ್ತಿರುವ, ಜನರ ಮನಸ್ಸನ್ನು ದೇವರ ಕಡೆಗೆ ತಿರುಗಿಸಿ, ಧರ್ಮದ ಅಂಕುರಗಳು ನಾಟುವಂತೆ ಮಾಡಿ, ಅವರ ಇಹಪರ ಸೌಖ್ಯಗಳಿಗೆ ಕಾರಣರಾಗಿ ಜನರಿಗೆ ಅಪಾರವಾದ ಉಪಕಾರವನ್ನು ಮಾಡುತ್ತಿರುವ ಇವರ ಸತ್ಕಾರ್ಯವನ್ನು ಪ್ರಕಟಿಸಿ, ಅದಕ್ಕಾಗಿ ಇವರನ್ನು ವಂದಿಸದಿದ್ದರೆ ಕರ್ತವ್ಯಲೋಪವಾಗುವದೆಂಬ ಭಾವನೆಯಿಂದ. ಸಂಪಾದಕ.

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POOR JUDICIARY

Sir Clifford Manmohan Agarwalla, Chief Justice of the Patna High Court, inaugurating the annual conference of the judicial officers of Bihar here today, criticised the framers of the draft of the Indian Constitution, who, he said, had not thought it necessary to insist upon the immediate separation of judicial and executive duties, says a Patna report.

Sir Clifford said, "I consider that without an absolutely independent judiciary it is idle for the Constitution to contain a list of Fundamental Rights and it is impossible to keep the springs of justice pure."

For decades, Sir Clifford said, those who were struggling for the freedom of India were made painfully aware of the danger to liberty which existed when judicial and executive duties were mingled, and yet since they had obtained the power to remedy that deplorable state of affairs they had done nothing effective to remedy the defect, thus illustrating the truth of the saying that "Power corrupts."

Sir Clifford said that it was proposed to include in the Constitution a provision that this long felt reform should be effected within three years. The period of limitation, however, had now been deleted. The explanation given was that some of the States might not be able to introduce the change within a period of three years and that if a period of limitation were prescribed some of the provinces might not consider it necessary to take any action until the end of the prescribed period.

As now proposed to be enacted the Constitution contained merely a directive that the State should take steps to separate the judiciary from the executive in the public services of the State.

In the course of the debate on this clause in the Constituent Assembly the Prime Minister of India was reported to have stated that the Government of India was entirely in favour of the separation of the judiciary from the executive and that he did not know how any Provincial Government could delay the matter.

BIHAR SCHEME SHELVED

"Unfortunately," Sir Clifford said, "in this Province (Bihar) we know how the matter is being delayed.

"Nor have I perceived any indication that the matter is at present being actively pursued by the Government of any other province."

"In this Province," Sir Clifford continued, "when a committee was appointed to draw up a modified scheme for seperation of the judiciary and executive there were reasons to hope that in this respect at least Bihar would show the way to the rest of India. The suggestions which the committee made required no radical alteration in the law. They were of the mildest possible nature and one cannot avoid thinking that if there had ever been any intention of giving effect to the scheme the committee was appointed to devise it would have been done long ago. Having paid lip service to this long standing public grievance, however, the Government has, it is now said, shelved the scheme and the opposition in the legislature has done nothing to protest against it."

'POWER CORRUPTS'

Sir Clifford asked: "What is the reason? Why is it that a step which seemed so eminently desirable before August 15, 1947, has now lost its appeal for those who were formerly such ardent advocates of it? Is their any other answer than the one I have already suggested, namely that Power corrupts? Is it not obvious that having discovered that power over those appointed to administer the criminal law helps to lubricate the creaking machinery of administration, Government is reluctant to part with that power even though the public they claim to represent demands this long overdue reform and even though they themselves are fully aware that it is a necessary step if the administration of the criminal law is to command the confidence of the people for whose protection it exists?"

MRS. NAIDU'S ASSURANCE

"Will See U. P. Govt. Do Not Act Foolishly"

Mrs. Sarojini Naidu, Governor of the United Provinces, who also addressed the conference endorsed what the Chief Justice of the Patna High Court had said. He had put in very clear terms, she said, what she herself had been thinking.

Mrs. Naidu also stated that on her return to her own province she would see that her Government did not act as foolishly as some other Governments had done. She would not like to mention, however, which Governments had acted foolishly.

SIMPLE QUEEN

The Queen lives in The Hague in a simple white palace on a busy street. It even has a number—68—like the other houses. Stoves heat it and buckets of water must be toted when the Queen desires a bath. Near the door is a rack for parking the inevitable Dutch bicyle. Before the late war the Queen herself could often be seen at the window, sewing.

As war came closer the Queen inspected military installations, invited complaints from recruits, even stayed down half an hour in a submarine. When at last she fled to England there was some grumbling, but her frequent radio addresses, full of fire and vigor, reporting the progress of the war, restored her popularity.

London was for her the coming out of a cocoon. Freed of the routines of Dutch court life, she waved aside formalities. She made it her job to know what the Dutch people were thinking by chats with every Hollander who escaped from the country. She shook hands with these commoners served them tea and talked. "Smoke," she said to them—for her an extraordinary statement. "A man can think better when he smokes." She saw that they had food, clothes, shelter, a job.

Wilnalmina could have stayed indefinitely at Buckingham Palace, but she preferred a place of her own. At first she put up at Claridge's, where guests were often startled by the sight of her plump figure in a blue flannel bathrobe descending the steps to the shelter. Then she went to a modest house in Eaton Square. There the only refuge from bombs was under a creaky staircase, until the government built a bomb shelter in the yard. She looked it over and said, "There is room here for only four people at the most. What will the others do?" Fourthwith Her Majesty refused to use it.

Her visit to the United States, in 1942, touched her deeply. One morning she went shopping from her rented house in Lee, Mass, and stepped in a drugstore to buy a sponge. "Good morning, Queen," said the druggist cheerfully. "It was wonderful," she said later.

Soon after her people had been liberated, the Queen returned to Holland, after four and a half years of exile. She refused to occupy any of her palaces and moved into a modest house in a residential section. Visitors, it is said, found themselves being let in by Her Majesty herself; in winter cabinet ministers discussed important affairs with her while wrapped in overcoats. The government finally persuaded the Queen to move by pointing out that, whereas only she could live in a palace, this house might be occupied by an ordinary family.

As she travelled about the slowly recovering country, she carried sand-wiches with her, refusing to accept food from the townspeople. In one village she found a table laden with delicacies. She frowned, but the burgomaster's remark silenced her. "Your Majesty," he said, "when a mother has been gone a long time and then returns, the children dig deep in their cupboards to find food worthy of her."

(*Continued from page 2.*)

She said that judicial officers should treat law with all the seriousness it deserved. The judges had great responsibility. They had to maintain independence of thought and judgment. They must maintain a high tradition of justice, fairness and mete out equal treatment to all and feel and act independently.

Mr. Sri Krishna Sinha, the Bihar Premier, in a message to the conference said: "With the birth of a free India the responsibilities of those entrusted with the task of administering the law also have increased. I hope my friends of the judicial service will realise this increased responsibility and try to be good judges. They must be jealous of any encroachment on their independence but also must cultivate those virtues which will make them realise the great responsibility that devolves on them as judges."

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	[illegible]	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

The Rationalist.

Monday 18-12-1948.

THE CASE OF THE CHIEF JUSTICE

There is a story that Prince Henry, son of Henry I, King of England, was a wicked youth, and that after one of his wild pranks he was taken before a Judge who punished him. When it was reported to King Henry, we are told, he commended the judge, and did not retire him. King Henry I was a God-fearing autocrat of the 11th century, and not a "Popular" Minister of the 20th with a mind warped by self-conceit and self-interest.

We are finding in current times, and it is the experience of the last century, that Democracy is not like the welcome cloud pouring life-giving water on parched fields, but like the forest-fire which burns what it touches, and singes whatever is adjacent. As it comes it brings out all the wicked brutes which lie hidden in their caves and tree-clumps, the leopard, the cheeta, the wolf, the bear, which rush out with fierce eyes and bared teeth, snarling, leaping, tearing. We will not develop that picture.

Intrigue in human affairs is always sickening. And the poor public of Mysore are sick of the endless stories of intrigues which have been coming to their ears for some months past.

Previously the public were being fed on the story that the three Telugu speaking bigwigs, Sir T. Thumboo Chetty, Chief Justice Venkatramana Rao, and Dewan N. Madhava Rao, were running the administration through private consultations in Telugu. It may be that the three gentlemen,—nobody can deny their being gentlemen,—sought to pool their wisdom and decide issues according to their best lights, and with constant fear of public opprobrium.

Then suddenly, like a lighted match, came the Gopala Rao crash. In the subsequent court proceedings, big names were brought out as having made mythical profits out of the bogus "finacial wizard", and the then Inspector General of Police, Mr. Sundara Rao, rather foolishly trotted out the names of Minister Pulla Reddy and Justice Medappa as being under suspicion of intriguing with certain self-seeking public leaders against the Andhra-speaking trinity. Thereby he put his hands into a hornet's nest and his foot into a quick-sand. The quick-sand swallowed him.

Subsequently as a result of intrigues—not on "Ministerial level" as a Delhi press-man would say,—but Viceregal level,—so ran the rumour,—Mr. N. Madhava Rao was retired, and Dr. Sir A. Ramaswamy Mudaliar stepped in. But before long he also became the butt of criticism. Political agitation grew, the Gopal Rao case revelations provided a good atmosphere for agitation to thrive, and the local Congress was placed in power for the specific purpose of setting up a Constituent Assembly for drafting a Constitution for the State within six months.

That it has failed to do. However, one of its first acts was to appoint a special Enquiry Committee for the Gopal Rao affair, to operate in secret and outside the jurisdiction of the High Court. Thereupon Chief Justice Venkatramana Rao who was retiring felt called upon to declare that such usurpation of the power of the High Court was against democratic well-being. It made the Government almost abusive of him. Then the methods pursued in the Gopala Rao Committee were critically commented on in the Press. The Press was

hauled up by the Committee and chastised. It appealed to the High Court, and the High Court acted as in duty bound. But its proceedings were punctuated by frequent Emden broadsides in the shape of Ordinances by the Government seeking to outwit the High Court. The High Court, thus hard-pressed, came out of it as best it could. The Judges concerned were Chief Justice G. Paramasivaiah, and Justices R Venkatramiah and R. Puttaraja Urs.

There was nothing unjudicial in their questions to counsels or in their manner of asking them. But they seem to have pricked the tender spots of unseen persons or unseen authorities. The Chief Justice's judgment was couched in terms of great consideration to Government—greater consideration than even what the "Rationalist" shows to them. We ourselves thought that it was more concerned with trying to smoothen the Executive Government's ruffled feathers, than with making an unconcerned, dispassionate judicial pronouncement on the rights and wrongs of the case.

Others however thought it a fine judgment and applauded him for it. We heard some one taunt recently that some who had been loudest in praise of C. J. Paramasivaiah's judgment, were now organising a glass-house entertainment to the new Chief Justice Medappa. Not knowing Chief Justice Medappa we cannot say that he does not deserve a glass-house entertainment.

However, very soon after the judgment, just a very few months after his appointment as Chief Judge, Justice Paramasivaiah has been retired with 7 months' leave on full pay. Is this a measure to check inflation?

(To be continued). *Editor.*

HUMAN RIGHTS

The United Nations Social Committee today adopted by 29 votes to six, with one abstention, the world Declaration of Human Rights it has been debating for the past 10 weeks, says a Paris report.

The Soviet Union and the Eastern European States voted against. Canada abstained because social legislation in Canada is a matter for provincial Governmets and not the Federal Government.

The Declaration, adopted after an all-night session, will go to the General Assembly for ratification.

In the draft declaration completed last June after two years' work rights provided for include liberty and security: freedom: liberty of movement and the right to leave any country: the right to work, to own property and to have adequate standards of food, clothing, housing, and medical care: rights to education, rest and leisure.

COMMITTEES AND JOBS

Senetor Henry Cabot Lodge, commenting on the ineffectiveness of some Congressional investigating committees, remarked that they reminded him of a certain Si Hoskins. "Every day", he said, "Si sat near a dam with a gun on his knee. Seeing him one day, I asked, 'What are you doing, Si?'

"'I'm paid to shoot the musk-rats, sir. They're undermining the dam.'

"'There goes one now!' I yelled. 'Why don't you shoot?'

"Si puffed a tranquil cloud from his pipe and said, 'Do you think I want to lose my job?'"

How many Committees there are now in Mysore unwilling to lose their jobs! Ed.

A GREAT CITY

Mayor William O'Dwyer of New York City governs more people (8,000,000) than live in many a sovereign natior. New York has more Irish (500,000) than Dublin, more Jews (2,000,000) than Palestine, almost as many Italians (1,095,000) as Rome. It has 412,000 Poles, 57,000 Czechs, 54,000 Norwegians, 53,000 Greeks. Half a million Negroes are jammed into New York alongside almost a quarter million Puerto Ricans. Mayor O'Dwyer is also the commander of a sizable army—19,000 policemen, 11,000 firemen, 120,000 other municiple employees.

In a single day New York City uses over one billion gallons of water, imports 23,500 tons of food, spews out one billion gallons of sewage and over 8000 tons of garbage. In winter it needs 20 million gallons of fuel oil. Six million people travel daily on its 237 miles of subway and elevated lines, one and a half million on its surface transport lines. Some 400,000 commuters stream into Manhattan daily from the suburbs of Island, New Jersey, Westchester County and Connecticut—a train arrives in its stations every 60 seconds, day and night!

THE CONSTITUTION

The House has adopted the article declaring that citizens men and women equally have right to adequate means of livelihood, that ownership and control of the material resources of the community should be so distributed as best to subserve common good, that the State should see that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment, that there is equal pay for equal work for both men and women, that strength and health of workers and tender age of children are not abused, that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength, and that children and youth are protected against exploitation through moral and material abandonment.

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A PROTEST

A Tiptur report states:

A complete "Hartal" was observed on Friday the 2nd December 1948 by the Public of Tiptur to protest against the compulsory retirement of the Chief Justice, Mr. G. Paramasivaiah by the Government and the consequent interference of the Executive in the Judiciary. All the shops were closed and the businesses were suspended. A well attended meeting was held in the same evening under the Presidentship of Mr G. K. Malleppa, the President of the Municipality. Many prominent people spoke strongly condemning the action of the Government in compulsorily retiring Mr. G Paramasivaiah for the independent judicial views held by him and congratulating Mr. G. Paramasivaiah for having upheld the prestige of the High Court by his independent judgment even at the cost of his appointment. The following resolutions were unanimously adopted at the meeting.

Resolutions: 1. This Public Meeting while being of opinion that the action of the Government of Mysore in abruptly retiring Sri G. Paramasivaiah from the Chief Justiceship of Mysore High Court before his legitimate time of retirement for holding independent views in judicial matters is an inroad into the judicial independence strongly condemns the highhanded action of the Government.

2. Resolved that this resolution of this meeting be communicated to H.H. the Maharaja of Mysore, the Dewan and the Chief Secretary to the Government of Mysore, the President of the Mysore Congress, His Excellency the Governor General of India and the Prime Minister and Deputy Prime Minister of India.

EDUCATIONAL FILMS

The news of the formation of National Education and Information Films Ltd, the first concern in India which will exclusively deal with the production, distribution and exhibition of educational and documentary films, has been received with great delight by all leading educationists and progressive leaders, and who believe that film, more than any other medium, can play a vital role in building up the future of free India.

The N.E.I.F. Ltd. held a special cultural show of educational films at Jubbalpore recently. The show was attended among others by Dr. Rajendra Prasad, the President of Constituent Assembly, the Hon. Mr. Pakwasa, Governor of C.P., Pandit Ravishankar Shukla, the Premier of C.P. & Berar, Pandit D.P. Misra, the Home Minister of C.P., Seth Govin Das and others. And each one of these leaders expressed great appreciation for the films shown and felt convinced that such films would play a great role in educating the illiterate teeming millions. With an array of expert educationists on the Advisory Council of the N.E.I.F. the aforementioned leaders were confident that N.E.I.F. will play a major part in the colossal problem of removing illiteracy from India.

Incidentally, the Company with its authorised capital of Rs. One Crore and issued capital of Rs. 25. lakhs, proposes to build up a National Institute of Educational Films and arrange for exhibition of the same from school to school, and village to village.

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1933-41 EDITOR: YAJURVEDA (2 VOLS. & RIGVEDA PADA) EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest,

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WHAT GITA TEACHES

"Work without aiming at personal profit and with an eye only on the welfare of the community is the way of life taught in the Gita. It lays equal emphasis on the dignity and sacredness of all work that falls to one's lot. Indeed, the Gita lays down the Socialist doctrine in terms of religions and treats work as worship if done in the right spirit," observed H. E. C. Rajagopalachari, Governor-General, speaking at the Gita Jayanti Celebration at the Laxmi Narayan Temple grounds last week.

The Governor-General said: "The fathers of the Hindu religious thought approached their subject in a scientific spirit. They treated religion on the whole as a search for truth and not as a matter for dogma. So from time immemorial, although hypotheses were put forward, there was no intolerance of difference. Religion with us has always continued to be rather a science of the spirit than a body of dogma.

"Naturally, therefore, every variety of approach to the great mystery is permitted in Hindu religion and treated with respect provided the approach is in a spirit of reverence. Various forms of elucidation are adopted by various Vedantic schools of thought, but all of them recommended the same code of conduct.

"All schools of Vedanta and perhaps all religions led to the same ethics. The Gita sets out this way of life. It applied to all good men, whatever their religious denomination. The way of life taught in the Gita is quite consistent with the modern world's requirements.

YOGIC WAY OF LIFE

"According to the Gita, the activities of the world must go on. It does not teach that salvation consists in retiring from work. We should look upon the tasks which appertain to us either by being specially entrusted with them or by reason of our place in society, as our duty to perform them with the diligence and the skill shown by people who work for selfish ends, but inwardly maintain a spirit of unselfishness and detachment. Yoga is the name given to that state of mind which enables a man to live a dedicated life while engaged in worldly affairs.

"Enlightenment and devotion are necessary to enable a man to live this life.

"It is easy to be attentive and live a laborious life when we are moved by selfishness. But what the Gita wants is that we should be diligent and skilful although the good results are for society and not for our own advantage, and we should cultivate an unselfish and detached attitude even while we are engaged most busily in material activities. The good man bears in mind always that within him and in every object in the world dwells the supreme soul. He is constantly in prayer to keep his mind free from lust, anger and personal desires. He looks upon all work as noble which is of necessary performance for the maintenance and welfare of society.

NO WASTE IN FAILURES

"A good man regulates his work, food, recreation and pleasures. He does not lose heart seeing difficulties, and maintains courage and equanimity when succeeding or losing, leaving results in the hands of God.

"Even a little effort in this direction is good. There is no waste or danger even if we fail. It is not like the rule of medicine in respect of some drugs which lays down that if one fails to follow its prescribed rules, the medicine may not only fail to do good, but may do harm.

"What we believe in science, what we believe in religion and what we believe in statecraft should all be in harmony with one another. Modern science reveals that the universe is evolved by the gradual unfoldment of the power lodged in the primordial substance. Hindu religion is most consistent with this revelation of science.

(*Continued on page 3.*)

REPRINTS AND BOOKLETS.

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"Just as Vedanta is most consistent with the awe and beauty of the universe more and more revealed by science, the way of life preached in the Gita is most consistent with the progressive views of citizenship and the conditions for the welfare of the state.

CO-OPERATIVE LIFE

"Planned economy and co-operative life in place of competitive and selfish motive is modern economy. This cannot be effectively achieved if it depends on mere external authority, however powerful. We must have a generally accepted culture which works as a law from within to assist the law imposed from without. Unless we have the help of culture, mere material planning culminates in fraud and corruption.

"The Vedantic culture is pre-eminently fitted for a planned co-operative community life wherein everyone must work according to capacity and everyone should get according to his need. Work should be allotted to individuals as well as to groups in accordance with the demands of the general interest.

"If we want society to control individual life so as to produce general welfare, we cannot depend only on the spy and the policeman. We must build up a spiritual life and a culture which makes joy out of duty discharged and acts as a law from within, making the execution of state-imposed laws easy.

"We have in the Gita a teaching which can serve as the spiritual and cultural foundation for a just economy of life. Vedantic thought is the root of Indian culture. This root is still living. The sources are not yet decayed. The lives of the rich and the poor, of the leisurely classes as well as the peasants and labourers, of Hindus as well as of people belonging to other religions living in India are all responsive to the philosophy of the Gita. The fragrance of Vedanta appeals to all people in India, illiterate as well as the learned."

---

ly performed the Ramayana series in Mysore, His Highness The Maharaja was blessed with an offspring in Princess Gayatri Devi, and prayed that on the present occasion His Highness would be blessed with a son and heir.

With mangalarathi, and distribution of sweets, and Rajasbeetvada, the beautiful function concluded.

RAMAYANA PATTABHISHEKAM

The Ramayana Keertana Series by Sri K. S. Ganapathi Bhagavathar, culminated in Sri Rama Pattabhisheka celebration on Sunday last at the Venugopalaswamy Temple near 100 Ft. Road. Pious devotees thronged the temple in large numbers and the episode of Rama's Coronation in the Ramayana was realistically presented before them by the accomplished Bhagavatar. The interest of the occasion was increased by the rendering of "Sri Gayatri Ramayana" on the Veena by young Miss G. R. Josyer, to music set by Sri Vainikapraveena, Vainikashikhamani Venkatagiriyappa. On behalf of the devotees Sri M. S. Rangacharyar, the ascetic Pleader of Mysore, presented the Bhagavathar with a purse of Rs. 500, and jewels and silver worth Rs. 500, the principal donors being Sri M. S. Rangachar with a gold chain worth Rs. 250, Sri B. S. Krishnaswamy Iyengar, Proprietor, Srinivasa Press, with Rs. 100 and a silver plate, Sri K. Garudamma with jewelled gold-ring, Sri G. R. Josyer with a laced silk uttareeyam and Rs. 25, Sri Arakere Sreenivasiengar with Rs. 30, Sri Vainikashikhamani Venkatagiriappa with Rs. 25, Sri Pachche Ammanni with Rs. 25, and Sri Pranatharthiahara Iyer, Proprietor, Seshadri Press, with Rs. 25.

Tributes were paid to Sri Ganapati Bhagavathar for his exquisite rendering of the Ramayana both in Sanskrit and Tamil, and for the charm of his delivery.

H.H. Sri Brahmavidyananda Nada Bharathy Swamy of Avanthi Mutt, North Arcot, sent a *niroop* conferring the title of "Sreemad-Bhagavad-bhakti-vidya-Sara-Sagara Nidhi on the accomplished Bhagavathar.

The Bhagavathar modestly thanked them for their generous appreciation of him, and observed that he was merely rendering his bit of service to bring some happiness to men and women. He said that when he previous-

The Rationalist.

Monday 20-12-1948.

THE CASE OF THE CHIEF JUSTICE

II

Mr. Paramasiviah has been Chief Judge since about June last, that is, for some 6 months, and he is now retired with 7 months' special leave on full pay, Rs. 2000. We are reminded that there is another Chief Justice, also on leave, C. J. Venkatramana Rao, on full pay, Rs. 3000, and now there is a new Chief Judge, on full pay, presumably with bright prospects. The imp of inflation must be roaring with laughter at the way administrators play with public money!

The term "special leave" is also interesting. It means leave not authorised by the service regulations, and therefore illegal. When a Minister is dismissed he is dismissed without special leave, as in the case of some of the previous Ministers. Then why grant any one else special leave? Is it because you have done him an injustice, and think you will right it by doing an injustice to the public also which has entrusted you with its affairs?

The evil however began when Dewan Sir Mirza Ismail retired on two years' leave on full pay, and has become a practice even under the new Ministry.

We are not concerned with the personal merits or demerits, gains or losses of Chief Justice Paramasiviah. There are two sides to every Judge. And every human individual life has its ups and downs, and has to bear them as best it can.

But a responsible public administration can not make injustices to its Officers and injustices to the public the order of the day And now-a-days, our ears are dinned, and our heart is frozen with stories of injustices!

With regard to C. J. Paramsiviah, we recall that he was one of the early protagonists of communal democratic politics, though he was not one of the earliest who started under the aegis of the then Mr. C. R. Reddy, they being Messrs Basavaiya, Kalami, and Abbas Khan —It is interesting that Mr. C. R. Reddy Doctored and Knighted, should be coming here again, like Rip Van Winkle, or like a grand-father risen from the dead to see what fruits the cocoanut tree which he had planted was bearing!—Let that remark not be construed as a fling at Dr. C. R. Reddy; we entertain tender regard for him as one of our English preceptors who gave us something of his kind regard, and introduced us to Sainte Beuve, the beautiful French essayist.

Some of the present Ministers have perhaps been educated from scholarships which resulted from his virulent fights. It was Sir Mirza Ismail's astuteness which roped him in into the judiciary. That he should be given so scurvy a treatment, and that by a Popular Ministry of which he might be deemed an indirect progenitor, is one of the ironies of life.

We recall that there was some delay in the order of appointment of Justice Paramashiviah to C. J. Venkatramana Rao's vacancy. There were rumours that Ministers Dasappa and Bhashyam were planning to get it. It was also said that Justice Medappa sought to supersede his senior. Mr. Dasappa later told a friend for publication that the delay was due to "his being offered the Chief Justiceship and his refusing it."

Ultimately however, Justice Paramashiviah got the appointment. But all too soon it has

slipped from his hands. It reminds us that in Tippu Sultan's time officials appointed used to ride on horse to their post with their faces turned backwards to see whether any messenger was over-taking them with a cancellation order!

Whether it is a case of vindictiveness or otherwise, the proper way to give it the colour of administrative decency would have been to refix the age of retirement for High Court Judges at 55. It was raised to 60 when Sir Mirza Ismail wanted to do a favour to Judges Singaruvelu Mudaliar and Abdul Ghani. When that purpose was served it was reduced to 57. That limit still stands, and therefore the retirement of the Chief Justice when he is just 55, without assigning any reason to him or to the public, is in contravention of administrative ethics and administrative practice.

But both Ethics and Practice seem to be now-a-days as secretly condemned as the R.S.S., and important things seem to happen according to the hastiest thought of the loudest person across a Rs. 10-per-plate lunch table!

There is another incident with regard to this affair which has its own grim humour. It seems that an *Acting Third Class* District Judge,—There is no permanent District Judge in the State! It is one of the eye-sores of the "Civil List" that it shows three District Judges' posts, all the three kept vacant, while there are 9 District Judges, all kept acting in the Third Class till retirement!—had the surprise of his life when he received an order on the 21st November appointing him a High Court Judge, and with bursting heart flew to the Chief Justice's house and showed him the order. The latter, just coming out of a daze, took out the order that *he* had received that day retiring him at once, and showed him. The joyous visitor made his excuses and backed out!

The Chief Judge in the Provinces is the man before whom the Governors and Governor General take the Oath of Office, and in this State he ranks next to the Dewan or the Chief Minister. The public are shamed and astonished that he should be awarded such a shabby deal, which no Municipal Council however rotten would dare award a scavanger for fear of the Labour Minister!

It is obvious that with such treatment always in the offing, there can be no Independent Judiciary.

An English observer writes—

"Now those three factors, Independent Judges, Watchful Parliaments, Uncontrolled Newspapers, are the only forces that stand between Democracy and tyranny. For Ministers, even elected ones, are invariably subject to the temptation of uncontrolled power. Starting with the highest intention to pursue the common good, they usually end by confusing the common good with their own right to absolute authority!"

"It is inherent in human nature to behave like that. That is why Democracy has painfully and over many years been building up a system of checks and balances on Governments. And that is also why every tyrany has begun by weakening the Parliaments, the Courts, and the Press."

We ask the gentlemen in power in the Centre as well as here, whether that baleful phenomenon is to be the fruit of what they call our "hard-won independence."

Editor.

UPANAYANAM

CHI. P. RAMANATHA GUPTA, son of Sri P. Gowrishankar Gupta, and nephew Sri Rajasevasakta P. Subbarama Chetty, Minister to Government, on the 19th inst at 182 Subbarama Chetty Road, Basavangudi, Bangalore.

DECLARATION OF HUMAN RIGHTS

By an overwhelming majority the General Assembly last week approved a declaration embodying fundamental principles contained in the original English Magna Carta, the American Declaration of Independence and the French "Rights of Man."

The Charter, drawn up in debates which began two and half years ago, lays down that all men and women are born free and equal in dignity and rights, irrespective of race, colour, sex, language, or political opinion.

Comprised in a 31-article Declaration with only moral binding force on member States, it was supported by all the 53 member-States except the Soviet Union, five Eastern European countries, South Africa and Saudi Arabia.

The final vote was 48 in favour, none against, and eight abstentions. Honduras and the Yemen were absent at the time of voting.

Soviet Deputy Foreign Minister, Andre Vyshinsky, anouncing that Russia would not support the Declaration, declared that it was "not worthy of the United Nations."

The Communist countries, while supporting most of the articles of the Declaration, maintained that since man reaches his highest state in co-operation with the community, his duties to the community should be stated alongside his personal rights.

The Declaration covers rights of free assembly, free choice of employment or domicile, marriage, social security and the right to rest and holidays with pay.

In the preamble, the Declaration states that it is essential if man is not to be compelled to have recourse, as a lost resort, to rebelion against tyranny and oppression, that human rights should be "protected by the rule of law."

The rights listed in it are described as a "common standard of achievement for all peoples."

SOVIET AMENDMENTS REJECTED

The Assembly rejected four Soviet amendments to the Declaration. The first, defeated by 34 votes to 8, with 14 abstentions, set out a detailed list of human rights specially applied to colonial peoples."

Kolar Gold Field

WAGES AND PRICES

THE key to peace and plenty lies in greater output per man employed. Without this contribution wages can never overtake prices, and increasing wages must ultimately result in a lower volume of employment and output.

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TOGETHER with other factors such an increase in earnings, without an increase in production per worker must result in fewer jobs on the Mines. In so far as a solution of th present day problem lies in balancing prices and wages, the workman holds the key to th situation.

(K.G.F. MINING BOARD.)

This was intended to replace an article declaring that all rights specified in the Declaraion should be applied to colonial and trusteeship peoples.

Pakistan and Colombia voted with the six countries of the Soviet group for the amendment, while South Africa and Burma were amongst those who abstained.

The largest number of favourable votes went to the Soviet proposal that all nations should amend their laws to enforce the principles of the Declaration of Human Rights.

Ten votes including that of India were cast in favour, 52 against, and 14 countries abstained.

By 29 votes to 17, with ten abstentions, the Assembly accepted a British amendment governing the application of Human Rights to colonial and trusteeship peoples. In place of the original statement that the enumerated rights should apply to all dependent peoples, Britain introduced an article reading. "No distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether this territory be an independent, trust, or non-self-governing territory."

FREEDOM OF RELIGION

Pakistan informed the General Assembly that she stood "unhesitatingly and unequivocally" for freedom of thought, conscience and religion.

This is Article 19 of the Declaration which includes a man's freedom "to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in teaching, practice, worship and observance."

Sir Mohammed Zafrullah Khan, Pakistan's Foreign Minister, said a member of his delegation had fallen into some confusion in referring to the Article in a recent speech.

It was for them a matter of the most vital importance. The honour of Islam was involved, and they could not afford to take the least risk of any misunderstanding, especially as their delegate had not placed their correct point of view before the Committee.

He quoted the Koran, "surest and most authoritative—the very word of God" as saying: "There shall be no compulsion in matters of faith."

"If you attempt to exercise compulsion over conscience, all you succeed in doing is to convert a man into a hypocrite," he said.

"Read the Koran from one end to the other and you will find that its severest condemnation is reserved not for disbelief, but for hypocrisy.

"Islam is a missionary religion. Obviously, it must yield to other faiths the free right of conversion. There can be no manner of doubt on that point. It would be most unworthy to claim the right of conversion and deny it to others," Sir Zafrullah Khan added.

The South African delegate said his country would abstain from voting on the Declaration which went "far beyond the scope of human rights and freedoms contemplated by the United Nations Charter."

In South Africa "all basic and elementary human rights and freedoms are enjoyed by all people irrespective of race or sex," he declared.

"These rights in South Africa are fully guaranteed and observed in practice, but we are not prepared to subscribe to so-called fundamental rights which were never envisaged by the Charter as falling within that category."

He objected specifically to "the right to employment and remuneration" laid down in the Declaration.

His country did its utmost to provide employment for all but was not prepared to guarantee full employment to all or to undertake a legal obligation to do so, he stated.

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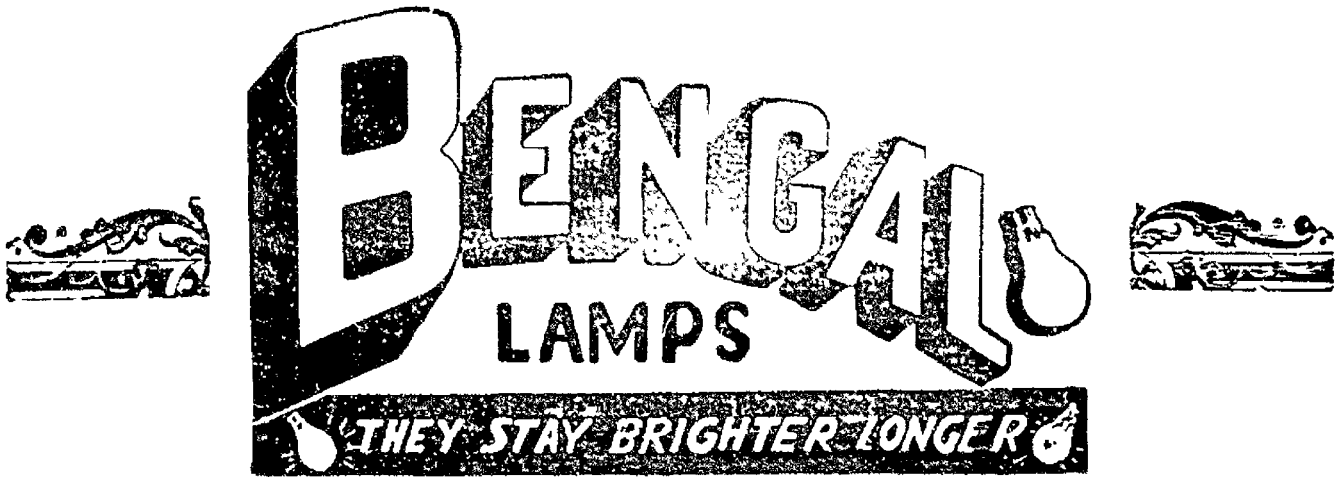

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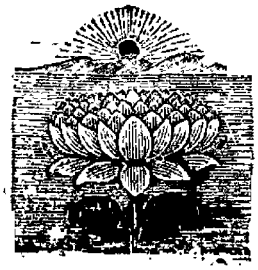

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But only the best of each

HOW DEMOCRACY WORKS

A specially convened meeting of the Subjects Committee of the Congress, assembling on the eve of the open session, this morning, reversed by 116 votes to 75 the decision it had taken yesterday on the "Standards of Public Conduct" resolution, insisting that Cabinet Ministers too should be included in the purview of the resolution, after Pandit Nehru had virtually made of it an issue of confidence in the Government, says a Jaipur report.

The question related to Mr. Mahesh Chandra Misra's amendment to the Public Conduct Resolution, which had been accepted by the Committee yesterday by 107 votes to 52 in the face of opposition from the Working Committee's spokesman.

By an amendment moved by Pandit Nehru today, the Committee was called upon to reopen the subject. Pandit Nehru, Sardar Patel and Mr. G. B. Pant, who spoke on the specific mention of the words "Cabinet Ministers" said that unless they had the confidence of the House, it would not be possible to carry on the administration and face the tremendous problems before them. They appealed to the Committee to reconsider the issue dispassionately.

By an overwhelming majority the subjects Committee adopted Pandit Nehru's amendment which deleted the mention in the resolution of "the members of the legislature and specially Cabinet Ministers" and the amended clause read, as follows: "All Congressmen must set an example in all such matters and maintain a high standard of conduct."

As soon as the Subjects Committee met this morning convened primarily to reopen the resolution on "Public Conduct" and to consider certain verbal amendments relating to revision of the Congress constitution, the President, Dr. Pattabhi Sitaramayya, said that though he had announced yesterday that the Subjects Committee would not meet again, these two matters necesitated their gathering today.

Pandit Nehru asked for leave of the House to reopen discussions on the official resolution on 'Standards of Public Conduct.' He said that in the form in which it was adopted yesterday, the resolution virtually amounted to a censure of the Central and Provincial Cabinets. He felt that when it took its division yesterday, the House had not before it all the relevant facts to consider the subject in its proper perspective.

Pandit Nehru said that if the resolution remained as it was now, certain consequences would follow from it and he wanted the House to take them also into consideration.

Moving for reopening of the subject, Pandit Nehru said he would resign if the amendment of Mr. Misra was not withdrawn. He felt that acceptance of this amendment confining to a small group amounted to a motion of censure of the Central Cabinet.

He could not continue to be in the Cabinet if he and his colleagues did not have the confidence of the House.

If the House wanted to censure the Cabinet, Pandit Nehru added, they could certainly do it by a precise and definite form. They could bring in a separate resolution instead of doing it by an indirect way. If they did not consider the Cabinet as worthy of their confidence they could certainly remove it. But they could not have both ways. They would have to choose one or the other. He wanted a definite directive from the House even if the discussion continued for days together.

A lot of confusion and heat was caused in the Subjects Committee meeting when the resolution on "Standards of Public Conduct" was taken up for reconsideration. Pandit Nehru had to face a barrage of questions from excited members who angrily protested against the manner in which the issue was reopened. A member enquired if their was such a precedent.

Pandit Nehru retorted: "Of course, there are precedents."

He added that it was a serious matter and unfortunately both he and Sardar Patel, were not present when this particular resolution was placed before the Subjects Committee yesterday and an amendment was accepted by the Committee. It would be normally wrong for him or for anyone to ask the house to reconsider the matter which had

(Continued on page 7.)

FRENCH LOVE FOR SANSKRIT

"India is loved and respected in the world at large because it is the land possessing a long and honoured heritage—intellectual, moral and spiritual. This heritage is preserved in the treasures of Sanskrit literature, observed Prof. Louis Renou, Professor of Sanskrit, University of Paris, speaking on the 'Significance of Sanskrit studies in the West' in the Annamalai University.

Pro. Renou refuted the fears entertained in certain quarters that if Sanskrit was allowed to develop, the regional languages might be affected. He referred to his own country, France, where he said, every educated man was very keen about learning Latin, and yet nobody ever entertained the least idea of any rivalry between French and Latin. Prof. Renou added. "In India, Sanskrit is the basis of all religious, philosophic, and scientific tradition which has made her what she is."

Prof. Renou continued, "We sometimes hear that Sanskrit is the monopoly of a certain class, the Brahmins. Do you think that the epics, poetry and fables, the Arthasastra, the Ayurveda and many other technical sciences have any connection with the privileges of caste? Am I a Brahmin myself because I have devoted my life to these studies? And do people want to say that the modern world does not need spiritual values and that material progress is their only concern?" he asked.

"I hear also" he said, "that the fight against Sanskrit is necessary to counteract the attempts of the people of the north who want to make Hindi the national language; but, if you are keen on avoiding Hindi (I cannot say whether you are right or wrong in doing so) the best alternative method is definitely to reinforce the position of Sanskrit. Sanskrit, free from any influence foreign to India, must be accepted as the cultural language from Kashmir to Cape Comorin. It is not only the language of India *par excellence*, but it is also the Asiatic language. It is the Sanskrit culture, as you know, that through the help of Buddism spread from Afghanistan and Tibet as far as China, Japan and throughout the whole of South East Asia.

The Professor continuing said: "From Darbanga to Trivandrum I had occasions to contact hundreds of Pandits and Sastris who could talk fluently in Sanskrit. I came across a number of students who are much interested in Sanskrit studies. However, I think that if we want to maintain and increase the prestige of Sanskrit, the traditional way of teaching, admirable as it is, is not in itself sufficient. We must, as many universities are doing, inculcate in the students a taste for scientific and learned research in all the branches of Sanskrit philosophy. For that Government must encourage research workers, help the institutes and create a centre of higher studies as we have in France, U.S.A., and elsewhere. The smallest countries of Europe have seminaries in which young people work under the guidance of their masters in order to undertake in the field of Sanskrit, works in the form of commentaries, translations, interpretations and original criticism. In Paris, out of 40 students who learn Sanskrit every year, seven or eight devote themselves to original work.

"Whether we like it or not, it is Sanskrit which is the cement with which the whole of the Indian edifice is built. It must remain, it is indispensable", concluded Prof. Renou."

MYSORE AND THE GOVERNOR GENERAL

ADDRESSES BY THE GOVERNOR GENERAL

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The Rationalist.

Monday 27-12-1948.

"GITA TATTVA"

We have before us the third volume of the Bhagavad-Geeta,—or "Song Divine" as named by Sir Edwin Arnold,—with English translation and exhaustive comments, issued as the Annual Number of the *Kalyana Kalpataru*, the popular devotional magazine issued from Gorakhpur, by the two ardent messengers of Indian culture, Srijuts Jayadayal Goandka and Hanuman-prasad Poddar.

More than any other book in the world, the *Bagavad-Geeta* presents the philosophy of life in a nut-shell. No other poem anywhere in the world has got its loftiness or profundity, its grandeur or its simplicity.

It constitutes the message of wisdom or illumination imparted by Krishna, the Heaven-born, to Arjuna, the hesitant warrior, on the field of battle in the Mahabharata War. Its message has profound significance to every human being, who comes into this world to fight the battle of life and has to find deliverance from it.

As is well known it is the Geeta which developed Mr. Mohandas Karamchand Gandhi, the young fighting Barrister of Cape Town, into Mahatma Gandhi, who made a giant effort to spiritualise politics in this country. Tolstoy and the Bible would only have made him a conscientious objector like Tolstoy, or a pacifist sufferer like Jesus Christ. It is the saturation of his mind by the Geeta that gave him the burning zeal of a pacifist reformer, as also the soul-force which stood out like a beacon-light for the world at large, which converted a piece of frail platinum wire into a flame of illuminating light!

Perhaps there is a reason for the Geeta finding so agreeable a soil in him. He was born in Gujrat, the land of Krishna, the Divine author of the Geeta. The soil and the blood were the same. Krishna was a peaceful warrior armed only with the Chakra. Gandhi was also a peaceful warrior armed with the Charka Krishna went to Hastinavathy to induce Duryodhana to give a share to the Pandavas, and returned with empty hands. Gandhi went to the London Round Table Conference to secure the country for his friends, and returned empty-handed. As Krishna had his Arjuna, Gandhi had his Jawahar. What about Mr. Patel then, some body will ask. Mr. Patel, we think, represents Bheema, and not Arjuna. He still talks the language not of the Geeta but of the fisticuffs. By this time our readers will have guessed that Rajaji is of course Dharmaraja. And obviously Dr. Rajendra Prasad and Moulana Abul Kalam Azad would have to be Nakula and Sahadeva. Then, naturally, Lord Mountbatten would stand for Duryodhana, and the Senior British Civilians for Duryodhana's brothers. We think, with that we may stop the comparison!

Pandit Nehru too is reported to have admitted recently his indebtedness to the Geeta. But he has just received the message, and the message has not yet sunk deep.

But Dharmaraya, alias His Excellency Rajaji has something clear to say about the Geeta. He observes,

"Work without aiming at personal profit, and with an eye only on the welfare of the community is the way of life taught in the Geeta It lays equal emphasis on the dignity and sacredness of all work that falls to one's lot. Indeed, the Geeta lays down the Soci-

alist doctrine in terms of religions, and treats work as worship if done in the right spirit."

"All schools of Vedanta and perhaps all religions lead to the same ethics. The Geeta sets out this way of life. It applied to all good men, whatever their religious denomination. The way of life taught in the Geeta is quite consistent with the modern world's requirements."

"According to the Geeta, the activities of the world must go on. It does not teach that salvation consists in retiring from work. We should look upon the tasks which appertain to us either by being specially entrusted with them or by reason of our place in society, as our duty to perform them with the diligence and the skill shown by people who work for selfish ends, but inwardly maintain a spirit of unselfishness and detachment. Yoga is the name given to that state of mind which enables a man to live a dedicated life while engaged in worldly affairs.

"It is easy to be attentive and live a laborious life when we are moved by selfishness. But what the Geeta wants is that we should be diligent and skilful although the good results are for society and not for our own advantage, and we should cultivate an unselfish and detached attitude even while we are engaged most busily in material activities."

"Just as Vedanta is most consistent with the awe and beauty of the universe more and more revealed by science, the way of life preached in the Geeta is most consistent with the progressive views of citizenship and the conditions for the welfare of the state."

"We have in the Geeta a teaching which can serve as the spiritual and cultural foundation for a just economy of life. Vedantic thought is the root of Indian culture. This root is still living. The sources are not at all decayed. The lifes of the rich and the poor, of the leisurely classes as well as the peasants and labourers, of Hindus as well as of people belonging to other religions living in India are all responsive to the philosophy of the Geeta. The fragrance of Vedanta appeals to all people in India, illiterate as well as the learned."

(To be continued). *Editor.*

To our Christian Readers we wish a happy Xmas and a prosperous New Year! And till the independent interim Government adopts a new calendar, we can wish all our readers a happy and prosperous New Year.

EDITOR.

RELIGIOUS FREEDOM

The Indian Cnnstituent Assembly has passed an Article giving freedom to manage religious affairs and to own, and administer properties for religious or charitable purposes.

An amendment moved by Dr. Ambedkar was accepted, to the effect that this freedom shall be enjoyed "subject to public order, morality and health." The omission of these words, he said, was due to oversight and it was not the intention to give these rights in an absolute form.

After a brief debate, the House passed Article 21 stating that "no person may be compelled to pay any taxes, the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religion or religious denomination."

A large number of amendments were moved to the next Article which, while stating that no religious instruction shall be provided in any educational institution wholly maintained by State funds, ensures freedom as to attendence at religious instruction in educational institutions established under endowments and trusts.

The Article reads: "1. No religious instruction shall be provided by the State in any educational institution wholly maintained out of State funds; provided that nothing in this clause shall apply to an educational institution which is administered by the State, but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution.

2. "No person attending any educational institution recognised by the State or receiving aid out of State funds shall be required to take part in any religious instruction, or to attend any religious worship that may be conducted in such institution, or in any premises attached thereto, unless such person, or if such person is a minor his guardian, has given his consent thereto.

3. "Nothing in this Article shall prevent any community or denomination from providing religious instruction for pupils of that community or denomination in an educational institution outside its working hours."

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The Manager,
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(*Continued from page 2.*)

once been disposed of. But he was not sure if certain aspects of the matter were placed before the House yesterday. If they were not, it was right that the House should consider those aspects of the matter as otherwise the consequences of the resolution would not be clear.

TANTAMOUNT TO CENSURE

Reading out the operative portion of the resolution as amended yesterday, Pandit Nehru said that it was obviously the duty of the Cabinet members or the working Committees members to set an example to maintain a high standard of conduct. The draft resolution referred to a large body of Congressmen which, unfortunately, included every type of men, good or bad. But if it sought to be confined to a small group, it was tantamount to censure of that group. If they said that all members of the Provincial and central legislatures must set an example of high standard of conduct, it was a large body of men, but when they talked of the Cabinet, it meant that "a particular Cabinet is not worthy of your confidence and you want to pull it up and censure it. You may say that the Prime Minister of India should live up to a certain standard and set an example. In this context, it would mean that he is misbehaving and you should pull him up. We cannot go on like this and this is nothing but censure whether the House intended it or not."

Though he did not think that the House meant it as a censure, Pandit Nehru said, that was the real aspect of the matter. So far as the general policy was concerned, the House had accepted it. Now, it was a matter for them to know whether it disapproved, on personal grounds, the conduct of those who were in the Cabinets. It was the members of the Congress who had formed the Cabinet in the Centre and Provinces. He knew that there were some who had certain grievances against the Cabinet Ministers. But this was not the way in which they should vindicate their grievances. If it was done in this manner, it would not do good to the Congress or to the working of the Government. This was certainly not a responsible approach to the programme which could be and should be approached in a different way, if the House chose. He therefore, requested the House to reopen the matter.

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